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CONTENTS

	PAGE
EDITORIAL	5
CHRIST'S SYMBOL OF TRUTH, *Harold C. Phillips*	8
WHITHER BOUND, CHRISTIAN EDUCATION? *Norman E. Richardson*	10
THOSE PROVERBIAL ALIBIS, *Fred D. Wentzel.*	11
TRAINING LEADERS ON THE JOB, *Erwin L. Shaver*	13
LEADERSHIP TRAINING IN THE PHILIPPINES, *A. Lowell Ryan*	14
IF WE ONLY HAD THE LEADERS, *Harry C. Munro*	15
FIRST HIGH SCHOOL TRAINING DIPLOMAS AWARDED	16
SOME PROBLEMS OF SUPERVISION, *Sophia Lyon Fahs*	17
AN AFTERNOON VACATION SCHOOL, *Pearl E. Johnson*	19
GROWING MINDS OF OUR CHILDREN, *Percy R. and Myrtle Harmon Hayward*	20
NEW TRAILS FOR THE AMERICAN INDIAN, *Helen Brickman*	22
A CURRICULUM STUDY PROCEDURE, *Linden S. Dodson*	24
A SERVICE OF CONSECRATION, *Edith F. Welker and Edna M. Baxter*	27
THE HIDDEN QUEST (dramatic production), *O. G. Herbrecht*	28
SUGGESTIONS FOR BUILDING WORSHIP PROGRAMS	
NURSERY DEPARTMENT	29
PRIMARY DEPARTMENT	30
JUNIOR DEPARTMENT	31
DEPARTMENTS OF THE YOUNG PEOPLE'S DIVISION	33
SCHOOL WITH COMBINED DEPARTMENTS	37
WHAT'S HAPPENING	39
NEW BOOKS	43

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Editorial

Children at Funeral Services

A FEW days ago there came to our attention the case of a little girl, four years of age, who was present at the funeral service of her mother. During the service she interrupted with the perplexing question, "what is mother doing in there?" We recall the case of another child who was not only taken to the funeral service of her mother, but by adults was lifted up so that she might look into the casket. This child was horror-stricken. The experience left a permanent scar in her life.

Just why is it that adults feel they should take little children to funeral services? At best the atmosphere is tense, the adults present are sorrowful, and if the child has had a close relationship to the deceased it is very probable that a lasting impression will be left upon his mind.

If our Christian faith means as much as we claim for it, the impression which should be left upon the minds of children, in the cases of the passing of those whom they love, should not be that which will be gained by attendance at funerals. It is difficult for them to see beyond the present in their own experiences, and much more difficult to see beyond in the experience of the one who has gone.

For the sake of little children let us give thought to those influences to which we subject them.

How Well Are Public School Teachers Trained?

THE Bureau of Education of the United States Government has recently published an exhaustive report in regard to the training of teachers for the public schools. This covers the period 1926 to 1928 and is the result of a very thorough and comprehensive study.

It is interesting to discover, for example, that there are now at least nine states which have a body of public school teachers 75% of whose members have taken at least two years educational training beyond the end of the usual high school course. There are about eight states with less than 25% of their members who have reached this relatively high standard, thus putting these eight states at the opposite end of the scale. The typical state "has slightly less than 50% of its teachers with two years of training beyond secondary education."

In the elementary rural schools of the country the average is high school graduation with one year's extra work in the field of education, which shows that the rural standard is lower than that required in the cities. In colored schools the standard is lower than that required in white schools. There has been a very rapid increase in the number of teachers attending summer schools. Schools and colleges of education have had an impressive development. About half the states have made some legal provision for courses or departments of teacher training in high schools, and already about three thousand high schools are offering such courses. In 1920 one teacher in seven was a man, while in 1928 there was one man in five.

A study of such a report as this shows many similarities between the training of teachers in the public schools and training of teachers and leaders within the church. The same general trends are under way although, of course, public education is based upon a vocational foundation while the church provides for its educational program being almost entirely an avocation. For this reason the standard of training and equipment is naturally higher in the former than it is in the latter. The two, however, are closely linked in mutual influence, and those who work in the one should be alert to all that goes on in the other.

Which is the Better Side of a Coin?

ARE the aims of education to be stated in terms of desirable character changes in *the individual* or in *the social group?* One can always stimulate a lively discussion by asking this question.

Those who argue for the individual are, to say nothing more, keeping good educational company. Professor Nunn, of London, one of the leaders in the progressive education movement said not long ago, "In my own opinion a very great deal of educational effort in the past has been vitiated because it has taken as the goal the perfection of the social group and not of the individual. All the machinery of society must have one goal and one goal only—the perfection of the individual life. Although education can go on only in a social setting (we want socially minded individuals) the goal of it all is more nearly perfect individual persons." The whole progressive education movement has emphasized the need for creative activity of individuals. This same emphasis now finds a masterful treatment in religious education by Professor Coe in his *What Is Christian Education?* in which he draws the sharp distinction between education as transmission and education as a creative enterprise, an enterprise which values persons and things personal above all else. Professor Fosdick in a recent article contends that the principle of the worth of the individual human personality is the distinctive contribution of the Christian religion.

We may well argue that all our dreams about a new world will never come true until we have educated a generation of new builders of that better society, and that in the end the new world will be meaningless except as it serves the purpose of individual improvement and welfare.

Those who place the chief emphasis upon the social ends of education are able to advance equally effective argu-

ments. We are what we are, they say, because of our social inheritance and environment. We must, therefore, bring about changes in the social structure and activities of groups and society at large. Our generation is face to face with many great social problems. Can we assume that if only we bring about a proper adjustment of personal lives we will thereby improve our social life? May we not develop in the individual church member the proper attitude toward industrial justice and goodwill and yet find that he is helpless, in spite of himself and just because of the present social system, to live as he would sincerely wish to live? There is social discrimination against the Negro not because I myself have the wrong attitude but because I am an integral part of the present social order and I cannot help myself. As a matter of fact I am willing to discard racial discrimination, but I am helpless. The social groups and institutions in which I live, and move, and have my being need regeneration.

A great sociologist once said "better institutions make better individuals—better individuals make better institutions." It may be, therefore, that the problem of individual or social emphases in educational purposes is not a question of *either-or*, but rather a case of *both-and*. Perhaps we had better think in terms of individual and social *aspects* of educational aims. Like the two sides of a coin these aspects are parts of a larger whole, each being incomplete, as well as meaningless, without the other.

THE hour of decision has come; and John is alone, as all men must need be in such an hour, alone with the felt presence of his Master and with his vision of a world's need. He is young and strong; strong with the resilient strength of growing youth. He wears the grey garb of the toiler, and his strong hands and arms are those of the worker. Yet his face is refined; his brow is the brow of the thoughtful; and his eyes the eyes of the seer. He is standing on a barren piece of ground, away from all the distractions of city or town or countryside; there is a touch of the blue waters of a lake near him, and his eyes are looking beyond it to that needy world of men, women, and children to whom his Lord is inviting him to go.

And that Lord—He, too, wears the coarse grey garb of the toiler whose toil he shared. His eyes also are looking out towards that needy world which he died to bless, and which he desires continually to save; and his hand is extended towards them, with that slightly upward gesture that links his own desires with those of the Father.

He is not ordering or commanding the young man beside him; his left arm is about his shoulders in an attitude of comradeship. Did he not once say, "Henceforth I call you not servants, but I call you friends"? Did he not say, "Ye are my friends if ye do whatsoever I command you"? He is inviting this young man into a partnership, a partnership in self-giving service, in an unfinished task, one which the Master cannot accomplish alone.

And as this young man makes his decision, the crimson outer robe of the Master slips over his shoulders, too. For he who elects to enter into the fellowship of his labors will share also in the fellowship of his Suffering Love. —O. W. WARMINGHAM

What Meaneth Leadership?

WHAT do we mean by leadership? A prominent and successful industrial leader answered this question thus: "A leader is the chief personality of a group in any field of activity having sufficient knowledge, skill, and capacity to carry through his working plan to an objective and inspire his fellows to follow."

Some time ago, in describing the successful career of President Hoover, a newspaper writer said: "His unique work as a leader was in so organizing vast enterprises that in them other men could express their highest possible capacity. He did not give others orders; he rather provided them with opportunities."

These two paragraphs give two ideals of what it is to be a leader or a teacher. They are not mutually exclusive, of course, and in many groups there are some persons who can only be led and not developed; the two ideals do, nevertheless, give us an interesting basis on which to compare two ways of leading others. According to the first ideal, the group is exploited by the leader for the sake of his own plan and power; in the second, all the power that the leader has is put at the disposal of others in creating those situations in which the members of the group can grow. The first standard is that of the autocrat; the second is that of the democrat. The first is based upon the arbitrary exhibition of personal power; the second rests upon the conviction that an individual finds his own highest self expression only as other individuals grow along with him. According to one standard the present capacities of the members of the group are utilized for developing the plans of the leader; according to the other the present resources of the members of the group are only the starting point from which vision and consecration may develop larger and richer capacity. According to the one ideal the chief center of interest is putting over a plan; according to the other it is the emergence of resident and personal powers. One standard is concerned with salesmanship; the other with education.

In these two standards of leadership there come to grips with each other two contrasting and opposing philosophies of life. One says that power resides in physical and external things; the other that genuine power resides only in inner moral and spiritual forces. One philosophy of life is based upon personal expansion; the other demands social expansion also. The one ideal would make Neitsche the leader of our thought because he expounded with vigor and insight the philosophy of personal power; the other would build our ideals around Jesus because of his absorption in the process by which life develops.

When we think of the method of teaching employed by Jesus, we see this issue sharply drawn. He always refused to choose power in its superficial expression as against the inner resources of human life. Military exploitation and personal advancement interested him little, if at all. To choose the chief seats on the right hand and on the left where power could be exercised and influence used, were not concerns of his. To a midnight visitor he expounded the philosophy of inner renewal and spiritual change. To a talkative and much-married woman by the side of a well that in itsself had a unique history, he gave no attention to the rise and fall of nations but probed the secrets of her soul. "The Kingdom of God is within *you*," he said, looking into the faces as he said it of people with inadequate outlook and undependable wills.

The world in which we live is not yet convinced that Jesus' philosophy of teaching, of leadership, and of life is better than the philosophy of Mussolini; in fact, among many people of power and influence there is a strong suspicion that the dictator of Italy is yet destined to demonstrate to the world on a large scale the eternal rightness of that which in their own hearts they have always believed.

Every teacher and leader of a group of boys and girls faces this inevitable choice in his own approach and method.

World's Temperance Sunday

BY general agreement, October 26, 1930, will be observed in church schools throughout the United States and Canada as World's Temperance Sunday.

One of the most serious dangers to prohibition in the United States today is the fact that men and women seem prone to forget the terrible conditions that existed before prohibition went into effect. The wets, remembering those conditions, declare that they would not bring back the saloon. But the saloon was here until prohibition put it out of business and it will immediately return if prohibition is ever repealed.

Recently in Wisconsin, when the prohibition laws in that state were repealed, the officials in one town interpreted this to mean that they were free to proceed in accordance with their own desires, and, being wet, they immediately licensed a saloon which opened and proceeded in exactly the old way until it was closed by federal officers.

Lest we forget the terrible conditions that existed twenty years ago, which the repeal of the Eighteenth Amendment and the prohibition laws will undoubtedly bring back, we would call the attention of church leaders and the Sunday school forces of America to the following statement made by Governor Hanly of Indiana at the close of his four year term as governor of that state:

"Personally, I have seen so much of the evils of the liquor traffic in the last four years, so much of its economic waste, so much of its physical ruin, so much of its mental blight, so much of its tears and heartaches, that I have come to regard the business as one that must be held and controlled by strong and effective laws. I bear no malice toward those engaged in the business, but I hate the traffic I hate its every phase.

"I hate it for its arrogance. I hate it for its hypocrisy. I hate it for its cant and craft and false pretense. I hate it for its commercialism. I hate it for its greed and avarice. I hate it for its sordid love of gain at any price. I hate it for its domination in politics. I hate it for its corrupting influence in civic affairs. I hate it for its incessant effort to debauch the suffrage of the country; for the cowards it makes of public men. I hate it for its utter disregard of law. I hate it for its ruthless trampling of the solemn compacts of state constitutions.

"I hate it for the load it straps to labor's back, for the palsied hands it gives to toil, for its wounds to genius, for the tragedies of its might-have-beens. I hate it for the human wrecks it has caused. I hate it for the almshouses it peoples, for the prisons it fills, for the insanity it begets, for its countless graves in potter's fields.

"I hate it for the mental ruin it imposes upon its victims, for its spiritual blight, for its moral degradation. I hate it for the crimes it has committed. I hate it for the homes it has destroyed. I hate it for the hearts it has broken. I hate it for the malice it has planted in the hearts of men—for its poison, for its bitterness, for the dead sea fruit with which it starves their souls.

"I hate it for the grief it causes womanhood—the scalding tears, the hopes deferred, the strangled aspirations, its burden of want and care. I hate it for its heartless cruelty to the aged, the infirm, and the helpless, for the shadow it throws upon the lives of children, for its monstrous injustice to blameless little ones.

"I hate it as virtue hates vice, as truth hates error, as righteousness hates sin, as justice hates wrong, as liberty hates tyranny, as freedom hates oppression."

Church people and friends of temperance are seeking to prevent a recurrence of these awful conditions. With the exception of a few misguided souls, those who are seeking the repeal of the Eighteenth Amendment and the prohibition laws in the United States, are actuated either by greed for the enormous profits which accrue from the legalized liquor traffic, or by a selfish desire for unrestrained gratification of their appetites. The regrettable conditions caused by the bootleggers would disappear if "respectable citizens" did not connive with them and purchase the liquor which they unlawfully produce and sell.

Greed, selfishness, appetite, these are the mighty forces against which the church and the friends of temperance must contend. For the sake of our children, our homes, our country, our civilization, let us highly resolve that these forces of evil shall not win.

TWO BUILDERS

A BUILDER builded a temple,
He wrought it with grace and skill;
Pillars and groins and arches
All fashioned to work his will.
Men said as they saw its beauty
"It never shall know decay,
Great is thy skill, O builder!
Thy fame shall endure for aye."

A teacher builded a temple
With loving and infinite care,
Planning each arch with patience,
Laying each stone with prayer.
None praised her unceasing efforts
None knew of her wondrous plan,
For the temple the teacher builded
Was unseen by the eyes of man.

Gone is the builder's temple,
Crumbled into the dust;
Low lies each stately pillar,
Food for consuming rust.
But the temple the teacher builded
Will last while the ages roll,
For that beautiful unseen temple
Was a child's immortal soul.

—Hattie Vose Hall.

Christ's Symbol of Truth

By HAROLD C. PHILLIPS*

AND Jesus called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven."

We shall not try to define in detail what we mean by the Kingdom of Heaven. "Definitions as a rule confine rather than define." Suffice it to say that for Jesus and for us it is the embodiment of all that is finest, most enduring and ultimately true in human life and experience. The Kingdom of God is the kingdom of truth. It is either that or it is nothing. It gives us the standard against which our ideals, purposes, and plans must be tested.

If there is one word which I think would most truly characterize the temper of our age it would be the word, bewilderment. We seem to be progressively improving our technique, and to be growing correspondingly less certain as to what we should use this technique for. We are experts in meeting the immediate situations of life, but are quite self-conscious, awkward, and baffled when we face life's ultimate meaning. We travel fast, but seem to be going nowhere in particular. We are masters of the technique of fact finding, but when our facts are collected we don't know quite what to make of them. We are keen analysts, but seem to lack the compulsion that comes from a commanding view of life's total significance.

The reason for this of course is that we are seriously questioning whether there is any ultimate standard. One is well nigh bewildered today as he reads the literature of our social diagnosticians. Many of our writers are so skillful in telling us what is wrong and yet are very hesitant in telling us what is right. But if there is no standard of what is ultimately right or true, how do we know that anything is wrong? If I say that this is ugly, it is because I have a sense of what is beautiful. If I say that is a discord, it is because I have a sense of harmony. We are being told today that we are adrift upon an open sea, utterly bewildered, with no harbor in sight and no true course by which we could reach it even if there were one. But if there is no harbor and if there is no course, then obviously we are not adrift! To our bewilderment comes this daring concept of Jesus, the Kingdom of God; life's ultimate standard, the symbol of which he found in a little child.

What does the symbol suggest? It suggests for one thing, that in the Kingdom of God personality is of supreme value. A few weeks ago, in the city of Chicago, I saw some little boys down by the lake. They were gambling. They were prematurely mature. Their faces were hard. They bore all the signs of neglect. I looked up from them to those towering skyscrapers lifting their proud pinnacles to the sky, and I thought—which comes first in our scale of values, human life or things? The world says, "Men exist for things." Christ says, "Things exist for men." There is something greater than having greatness, and that is being great. Our test of greatness is possessions and power. His test of greatness was self-development, self-mastery, self-realization.

THE supreme and eternal value of personality—that is Jesus' emphasis. No one will enter the kingdom of truth who does not build upon that cornerstone. One is divulging no secret in saying that it is precisely this statement that is being challenged today. One of the most serious signs of these times is cynicism. How aptly has the cynic been described as the man who knows the price of everything and the value of nothing! Least of all does he know the value of personality. He is having a riotous time in satirizing all that is finest, highest, and most sacred in human life.

There is much truth in what another has said recently. "The great battle for moral control," he said, "is not being lost these days. It is simply not being fought at all—at least in a great many instances. If tried at all it has been found very difficult, and difficult and impossible mean the same thing to one who has lost his moral courage." But if it is not being fought it is because we feel it is not worth fighting. When we act as if personality were not sacred and as if what we do does not matter, we are indulging in the greatest of all fallacies, the fallacy of self-deception. Anyone who would enter the kingdom of truth will value his own personality, made in the image of God. There is only one thing more valuable, and that is the personality of other people. He will not use other people as conveniences, nor will he selfishly use then as a means to an end. When he as a person comes in contact with other persons he will realize that the place wherein he stands is holy ground.

But what is there in a little child that makes him a key to the Kingdom of God? The cynic will reply that Christ is making capital of the child's ignorance. You remember that little scene from Alice in Wonderland. Alice said there were some things she couldn't believe, "Can't you?" replied the Red Queen in a pitying tone, "Try again; draw a long breath and shut your eyes. I dare say you haven't had much practice," said the Queen. "When I was your age I always did it for half an hour a day. Why, sometimes I've believed as many as six impossible things before breakfast."

So the Kingdom of God to some of us may seem to be believing impossible things, drawing a long breath and shutting our eyes. Let us, however, not be so hasty in our judgment. John Ruskin says that there are four things that make the child the key to truth—humility, faith, charity, cheerfulness. Let us add two things to this list.

One is the capacity for wonder. A child has not lost this. "When we cease to wonder we are beginning to die." If one

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mistakes not, many of us are laboring under the illusion that science has robbed life of its mystery. We are living in such a matter of fact world, we know the facts, what else is there to know? But there is something greater than knowledge, and that is wisdom, something greater than facts, and that is truth. When we lose the capacity for wonder we lose the sense of awe and of reverence, and when we no longer have anything to revere, nothing that awes us, subdues us, sends us to our knees, we are in a bad way. As a matter of fact, science has done absolutely nothing to make life less mysterious—in fact, it has made life infinitely more mysterious and awe-inspiring.

Last week I drove my car into the garage. It is a large public garage. The watchman was not there when I entered. I heard music. I followed the strains and discovered that the music was coming from an old dilapidated Model T Ford in which, no doubt, a hard-working salesman had put a radio to cheer him on his tiresome tasks. I sat alone in that poorly lighted garage and listened to sweet strains of a violin coming out of the dirty and dilapidated Ford, and I thought to myself: Has science displaced mystery? Suppose I knew, as unfortunately I did not, all the scientific facts that produced that phenomenon, what of it? Have we forgotten the fine distinction Coleridge once made when he reminded us that there were two kinds of wonder, the first "the child of ignorance," the second "the parent of adoration"? Are we losing "the faculty which marks the deepest philosophy," namely, the power "of looking into the heart of a fact"? How much do we really know anyway? Mr. Edison said something a few years ago which may seem a terrible exaggeration, but these are his words: "No one knows one-seventh billion of one per cent about anything." If some of our cocksure cynics and dogmatists, both in and outside the field of religion, would meditate upon those words they would probably be delivered from that narrow pride of intellect which is so deadly to the release and development of the human spirit. "I thank thee, O Father, Lord of heaven and of earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes."

But there is something else in the spirit of the child which gives us a key to the kingdom of truth. It is what Dean Sperry calls unself-consciousness.

It is never healthy to be overly self-conscious. Sometimes I think our generation is. We know so much more about ourselves today than we ever did before. For this we should be thankful. Psychology has greatly helped us in understanding our intricate and complex personalities and in dealing with our mental states. But with the blessing has come a curse. It has tended to make us so frightfully introspective. Whenever we act we immediately go to our psychological pigeon holes and find explanations for all that we do. It is this very self-consciousness which is responsible for so much that is doleful and dirty in modern literature. Our most distasteful novels are invariably autobiographical. Our writers are absorbed with themselves. When a man is absorbed with himself it is usually with the worst part of himself.

One is almost weary today as he thinks of the varying cults of self-culture. But self-culture tends to make us frightfully self-sufficient and the key to self-realization is not the conceit of self-sufficiency but rather the humility that comes from a sense of our dependence. "God is nothing if not that on which we depend." It is as we find that which transcends self that we become our true selves.

But Christ's symbol of truth suggests this also. Never mind how discouraged we may be with life, how hopeless the future may seem, there is always in the face of a child that which enkindles the spirit of hope. The hope comes from the fact that the child has a future. He is the symbol of creative living.

It is well that we should be critical, but life demands from us something more, namely, that we be creative. In Old Testament days the children of Israel were sent to possess the promised land, but Christ has sent his followers upon a more difficult and thrilling enterprise, not to possess the world that is, but to create the world that is not and ought to be. The prizes of life today seem to be held out to those who are "go-getters." To make that the supreme end of life is unworthy of a man. The kingdom of truth is progressively entered as we become centers of creative living. "Behold I make all things new."

It is our duty to teach youth. But when Jesus called a little child and set him in the midst, it was that youth might teach us and make real some of the truths of the Kingdom of God.

NEW CHAPEL, GENEVA POINT CAMP, WINNIPESAUKEE, NEW HAMPSHIRE, ERECTED AT A COST OF $10,500, DEDICATED AUGUST 5, 1930.

Whither Bound, Christian Education?

By NORMAN E. RICHARDSON*

THAT current literature, in the field of religious education, should present different points of view, is to be expected. Careful students of such subjects as method, curriculum, supervision, teacher training, and program, proceeding independently of each other, are sure to arrive at differing opinions concerning these matters.

But the amazing fact encountered in a perusal of the books and magazine articles that are found in the current lists of new titles, is the utter divergencies and contradictions appearing with regard not to techniques, but to the philosophy—the essential meaning and value of religious education. It is not with regard to incidental or peripheral aspects of the subject, but to central and primary considerations that these conflicting views are being expressed.

In a folder recently put into circulation by the Religious Education Association, for instance, the president of the Association discusses what he has designated as "The Pathway to Cooperation." The question raised is this: "Can two walk together except they be agreed?"

In referring to the different points of view represented in this body of religious educators, the writer includes humanists and theists, Unitarians and Trinitarians, and other equally divergent groups. The practical problem seems to be this: If I, who am a theist, wish to have fellowship in religious educational endeavor, with an atheistic humanist, how am I to proceed? The question is stated in these words: "How shall those of us who are theists find a *modus vivendi* with those humanists who seem to us to have lost out of their religion that which we find central in our own?"

It is not the purpose of this paper to answer such perplexing questions as these. That responsibility rests with the experienced officers and directors of that organization. This instance is cited merely as one of a possible multitude of illustrations of fundamental divergence in point of view among those who are active as leaders in this field of religious education, at the present time.

In this general movement, there are many mutually antagonistic and clearly incompatible influences. There is reasoning from premises that are as wide apart as the two poles. Materialistic behaviorists, sociological pragmatists, romantic mystics, realistic rationalists, and personalistic theists, holding a convention or conference to discuss cooperation in advancing the interests of religious education, are apt to have some difficulty in understanding each other! The occasion for this powerful plea for cooperation is easily apparent.

Out of this confused situation there is one great question which Christian religious educators must now face. It is this: Whither is Christian religious education bound? Movement is inevitable. Evidently, we are going somewhere. What is the apparent destination? There are numerous roads that are leading in various directions. They cannot all be right. Many of them must be blind alleys.

Granted that Professor William Adams Brown is correct in his plea that we are called upon, first, to live out the consequences of our own faith to the full and, secondly, to try to understand what it is in our faith which causes intellectual difficulty for those who differ from us and to learn from them whatever we can that will help us to rethink our own position, is there not danger that the latter may usurp some of the emphasis that should go into the former? How much energy should Christian, religious educators spend in reconsidering their fundamental, central faith in a personal, ultimately real God, things being what they are in this world with its modern, seven-fold, affliction of Godlessness? And how much time should Christian educators spend in reconsidering the divine saviorhood of Jesus Christ and his power to bring God within reach of men and women, boys and girls, in a society that is suffering, cruelly, from the sins which he can remove?

We are told that such doctrines as these are difficult for certain humanists, realists, and scientific rationalists to apprehend. Granted, in all kindliness of spirit, that this is the case and that an obligation of intellectual cooperation does surely rest upon us, there still remains the question: What is the relative amount of time and energy that should be spent in a sympathetic consideration of atheistic or agnostic rationalism as compared with that spent in sincerely living out, to the full, the educational consequences and implications of our faith in Jesus Christ?

JESUS CHRIST was a concrete, historic demonstration of a unique kind of religion. He was in possession of a vivid knowledge of God, of a sacrificial love of man, and of a mode of personality integration that transcend all other manifestations of such knowledge and love and self-mastery. His thoughts, attitudes, and conduct were saturated with a particular kind of God-consciousness, of service passions, and of personal aspiration. The supreme efforts of psychology at its best leave these facts there, "as incontrovertible, historic, psychologically valid data." Whenever religious education loses sight of the fact and reality of the religion of Jesus Christ, it ceases to be Christian, religious education.

Furthermore, this unique religion possessed a contagious quality. Other men who made social contacts with Him, found it reinstated, reincarnated in their own personalities. Christian, religious education is concerned with the kind of religion which Stephen had and which, in even a cruel social contact, caused the behavioristic, Pharisaical religion of Saul of Tarsus, his persecutor, to be reconstituted and absorbed into a superior faith.

This same kind of religion reappeared in Barnabas. It constituted the lively, organizing principle in the first church to be composed of persons who were called Christians. It meant a releasement of mental and physical energy. When possessed of it, men and women began to live naturally, but with irresistibility, as prophets, teachers, presbyters, and deacons. They were sensitive to moral values and obligations. Thus primitive Christianity came into being and into institutionalized form.

This religion, as individual experience and as a social phenomenon, may be studied, legitimately, as curriculum. Methods of teaching it may be tested with reference to their

(Continued on page 48)

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Those Proverbial Alibis

FRED D. WENTZEL*

IT WAS a strange assembly—the slow and the vivacious, the timid and the self-confident, the hurrying young and the leisurely mature. But the members of the group had one common experience—they had all told the pastor, "I really couldn't do it because ———." And the pastor, weary of inviting these talented people to assume a responsible share in the churchly enterprise only to be rebuffed with a disconcerting variety of alibis, had prepared this surprise party and personally urged the attendance of every man and woman who had at one time or another said him Nay.

"My friends," he began, when the luncheon was over, "I have taken the liberty of inviting you to this meeting in order that we may find together some promising ways of improving the ministry of our church. You understand that I use the word ministry in a broad sense, as comprehending the activities of all the members of our congregation who have part in the effort to fashion a Christian life in the community. Teachers and preachers, leaders of organizations, directors of religious drama, secretaries and treasurers, pianists and singers, fathers and mothers in their function as teachers of religion, all help to make up the 'ministry' of our church. Whether the power of the church is great or insignificant will be determined by the number of ministers, and by the spirit and the skill of their ministering. I suppose that a charitable institution may be called successful if it raises funds regularly and employs a few expert administrators to dispense its favors. But is it not obvious that the church is a fellowship rather than an institution, a family rather than a club? And must not our success be measured, therefore, by the degree to which all those who make up our fellowship share its ideals and take a hearty part in its enterprises?

"Now, most of the churches that we know complain, 'We have too few workers; a small number must do everything.' Does this mean that churches tend to lose the conviction and the atmosphere of fellowship in a significant cause, and to become more and more centers of entertainment and of gift-giving? Is the sense of vocation slipping from those who follow Jesus? Are we misled into believing that with the wide geographical spread of the gospel our task is done and we have henceforth no mission save to conserve our ecclesiastical institutions? But even the keeping of our schools and leagues and societies and clubs cannot be secure if it is delegated to a small fraction of the membership of our congregations. Sooner or later the efforts of this fraction to create spicy programs in order to win the attendance and to stimulate the interest of the larger fraction of spectators must be revealed as a fragile spider's web blown about and broken by every wind of circumstance. Our churches can make sure of their own continuance, not to speak of the enlargement of their power, only as the great group of members are driven by a common urgent purpose to share responsibility gladly and skilfully.

"Think for a moment of some of the ways in which we are tempted to withdraw from the fellowship of the church's purpose. Perhaps the most frequent reply to an invitation to accept some responsibility for leadership is, 'I am too busy.' It is peculiarly easy for an American to say this because we make a sort of religion of busyness and one is considered worthy of admiration when he attempts to crowd many activities into a flying schedule. What can we suggest to our friends who are challenged to some part in the rapidly expanding educational program of the modern church and who shunt responsibility to the shoulders of others by insisting, "I have many things to do, so many that I am sometimes almost distracted. How could I add another item to my busy schedule?" Well, perhaps when a pastor or a superintendent approaches us with a request to undertake a new task he does not mean that we are to add another drop to a cup that is already overflowing. He may be asking us to examine the cup in order to discover how much of its contents of busyness is living water! He may be suggesting that our own lives would be enriched and our personal influence in the Christian movement would be made stronger and more redemptive if we made a wiser choice of activities—if we gave more room in our lives to His work who said, 'I am the Way, the Truth, and the Life.' Perhaps his invitation implies that if we really believed the message and the program of the church essential to the world's completion we should throw ourselves into its activities with abandon and with joy, even if this meant a rearrangement or a curtailing of our present-time schedule.

"When our friends tell us, 'I don't want to be tied down every Sunday,' or 'I simply can't work with Sarah Jones,' they may be presenting alibis, but they may also be stating facts and so revealing the poverty of their conceptions of the work of the church. If the church is primarily a fellowship of people who cherish the same urgent purpose, the fact that I cannot work with Sarah Jones is one of the most forceful reasons for my accepting an opportunity to learn how to work with her. I will need understanding counsel from the pastor or some other leader in analyzing my relationship with Sarah, in seeking to retrace the history of our past associations so that I may see clearly how our personal difficulties developed, in trying to build new associations

You

YOU are the fellow that has to decide
Whether you'll do it or toss it aside.
You are the fellow who makes up your mind
Whether you'll lead or will linger behind,
Whether you'll try for the goal that's afar
Or just be contented to stay where you are.
Take it or leave it. Here's something to do!
Just think it over—It's all up to you!

—EDGAR A. GUEST

free from the old twists and prejudices. And the fact that I do not want to be tied down every Sunday seems to indicate that I have not found the fellowship of the Christian movement very rewarding or exciting. I ought not to be encouraged to accept a responsible position by the argument that it actually is not necessary for me to be present every Sunday and that in any case I will have the superintendent's cooperation in finding substitutes. I ought rather to be stimulated to explore the lives of some of my acquaintances who are unreservedly committed to responsible positions, who attend meetings with a scrupulous regularity, but who do not feel that they are "tied down," who feel, on the contrary, that they have found a larger and more meaningful freedom in a deeper identification of their lives with Christ's purpose and work. That is, I ought to be enabled to see that they are most really tied down who allow the small strands of a thousand Lilliputian interests to bind their hands and their feet so that they are made incapable of expansive life.

"I have been puzzled again and again by the prospective leader who says, 'But I don't know how to do it. You'd better get somebody else.' You may find it hard to believe, but it is only within recent months that I have begun to realize how very much our educational procedures of the past are responsible for the lack of ability in our people. Have you reflected over the meaning of the fact that most of us who are twenty years old today, or older, have been offered few opportunities indeed for the development of the abilities of leadership through guided practice? There were few positions of leadership in the old Sunday school program, those who were appointed to these positions held them for long periods of time, and since they thought of their function largely in terms of explaining lessons and speaking to the members of the group, little attention was given to the necessity of a democratic sharing of responsibility in making plans and carrying out programs. We need, therefore, to recognize the reasonableness of many of those who assure us, 'I don't know how to do it.' But the lack of opportunity for guided practice in past years does not constitute an adequate excuse for refusing absolutely to take advantage of the many opportunities made possible by a more flexible and more democratic program in the modern church school. If we persist in offering this alibi, our friends may be helpful by initiating us into the joy of doing some simple service successfully and thus developing the confident courage that will enable us to undertake responsibilities of greater difficulty."

The pastor thought he had time only to indicate his willingness to talk more informally with those who formed his audience, but the meeting was turned into a surprise party for him also when they began in an animated way to discuss what he had said, to confess how often they had permitted themselves to offer time-worn alibis in order to escape responsibility. The intimate friendliness of the pastor's words had developed in them a mood of self-revealment and an eagerness to speak freely. They were especially moved by the thought that the church to which they belonged was to be regarded as a fellowship. It seemed clear that one who deliberately excused himself from all responsibility in the educational program of the congregation was virtually sundering his life and his influence from a movement which he professed was his most serious concern in the world. Some who taught in the public schools during the week and had frequently excused themselves by saying, "Oh, I should like to do something different on a Sunday," now saw that they would actually be doing something different, for certainly their work in the public schools could not be defined as a matter primarily of developing an increasingly meaningful fellowship. And a few who had been timid because they felt they were not "good enough" to lead others, found new heart when they considered the leader's task one of growing together with the members of his group rather than the colossal impossibility of posing as a paragon of virtue and telling others to follow implicitly the precepts one spoke with authority.

The meeting ended only after definite plans were made for the development of leadership abilities through: (1) reading magazines and books and consulting successful workers in religious education to discover the implications of regarding the church as a fellowship intent upon the refinement of its own relationships and the increase of the spirit and method of reverent fellowship in the total life of a community; (2) observing leaders at work in order to understand how a cooperative fellowship in learning could be wrought out; (3) undertaking some responsibility after a careful analysis of the task, with the assistance of the best available guide both in the analyzing of the task and in the planning of the first approach; (4) attending the workers' conferences of the church school to appreciate the problems of others who were working in similar situations and to gain insights for the management of the relationships of one's own group; and (5) studying leadership training courses both in the local church and in any available cooperative training agencies. These were high ideals for some of the prospective leaders; but for many of them the old alibis have become as annoying as unripe persimmons, and some are discovering more rewards in the fellowship of learning than they ever dreamed could exist before their strange surprise meeting was called by a weary but sympathetic pastor.

*Director of Leadership Training, Board of Christian Education, Reformed Church in the U. S., Philadelphia, Pennsylvania.

Harry C. Munro Becomes Director of Adult Work and Field Administration

MR. HARRY C. MUNRO assumed the duties of Director of Adult Work and Field Administration on September 1. During the past year Mr. Munro was Convention Manager of the International Council, giving part time as Director of Adult Work. Through administrative arrangements made within the International Council Staff, the head of each department will assist the Director of Field Administration in giving special emphasis to the effective promotion of field work.

Mr. Walter D. Howell, who has been Director of Field Work for the past year on a leave of absence from the Presbyterian Board of Christian Education, was obliged, because of personal considerations, to return to the Presbyterian Board when his leave of absence expired in September. Mr. Howell has been a valuable member of the International Council Staff and his services have been highly appreciated by all. We are assured of his continued interest and help in the cooperative work as he resumes his duties with his own denominational board.

I am Inspiration

"By the mysterious alchemy of personal contagion I take the purposes of the older and more mature and set them as the central control in the younger and less mature, fixing the dreaming eyes on some distant goal."

Training Leaders on the Job

By Erwin L. Shaver*

"MAN IS eternally altering himself to suit himself. His nature is not right in his own eyes. Only one thing in it is unreservedly good, the power to make it better." In these words Thorndike expresses the most important fact of educational psychology, particularly as it applies to the field of character education. The working of the same principle is being observed just now in our program of leadership training. The sharpening of our aims for Christian education, the development of improved curricula and the insistent demand for a higher type of teaching method have focussed the attention of leadership trainers not only upon the numbers of those in training, but, especially during the past year, upon the quality of leadership which is being produced by our present type of program. As a result, leadership training is now in a questioning mood and is revealing a growing discontent with the kind of courses for developing leadership skill which it has sponsored in the past.

While our present training programs and procedures have made a remarkable contribution to the cause of religious education, their defects and weaknesses must be admitted. One of these deficiencies in particular requires our consideration here: namely, the fact that so much of our supposed training has been divorced from the actual work of the church school teacher. There are many evidences of this: the requirement that one must take "general units" before he may take a course dealing with the specific work at which he is engaged; our contentment with theory courses in which no observation or practice work is required, and in which the learning is limited to taking lecture notes, to reciting on a text, or at most to discussion of what changes one ought to make sometime in the future in his church school teaching; and, as a final evidence, the widespread reliance upon the "intensive" school in which one is supposed to learn "how to teach religion" at the feet of an imported instructor who has no relation to the local schools in which the teachers are at work.

We have supposed that we could take the leader "off the job," train him and return him fully competent to teach. If our present view of how children learn is correct and if the improved curricula based upon this view are to be employed effectively, it is evident that teachers, too, must be

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trained "on the job." In no other way can we justify our right to train workers for the new religious education.

Some Better Ways and Means

The frontier of our total leadership training program must be moved out at several points. Doubtless we will have to remain thankful for, although discontented with, certain types of less effectual training for some time to come. But it is high time that we paid more attention to several kinds of training procedures which will help the teacher to make improvement while at work. Here are a few such training activities.

1. The "teacher of teachers," whether he be pastor, director or special supervisor, should *visit* the teacher at work, with standards of desirable teaching in mind, and hold a friendly *conference* with him at a convenient time following the observation. It is the opinion of the writer that a number of directors of religious education who have followed this kind of training process in preference to "Standard" courses, have justified their choice of method without question.

2. As an outgrowth of such conferences between the teacher and the "helping teacher," suggestions for *reading* may be made which will bear directly on the task or problem at hand. Mere reading in a wholesale or haphazard fashion is of little value, but "reading with a purpose" to understand more clearly the meanings of the Bible, to prepare the right kind of worship service or to make a better lesson plan becomes a real source of teacher improvement.

3. The person responsible for training teachers "on the job" in the local church may utilize, as one avenue to greater skill, definitely planned *observation* trips to other schools. In these days of a variety of new methods, it is not difficult to find another church school near at hand in which one or more improved teaching procedures are being employed. Such a visit, carefully talked over beforehand by visiting teacher and supervisor, made in accordance with right practice and followed up with a post-conference yields excellent results for the observer.

4. One of the most helpful and practical means of training now being introduced in a number of church schools is that of *practice teaching* under guidance. For example, consider the plan of one church which has as the superintendent of its primary department a teacher of elementary methods in a state teachers' college. This superintendent has as her helpers in the department a half dozen young women. Each week these beginning teachers meet with their skilled superintendent in a conference in which their problems are discussed and plans made for improvement. Reading of text and source books bearing on the problems is also carried on.

5. A rightly planned and conducted *teachers' meeting* may be made an effective means of training which fulfills the objective we have set in this article. This agency has a time-honored standing in most church schools, but needs to be set up as a serious and definite means of teacher improvement instead of being allowed to remain solely a "business meeting." If these workers' conferences are planned in advance by one who understands how to help teachers to improve, if the discussion is based on the actual problems which the teachers are confronting week by week, if definite plans are made for changes in teaching procedure and carried out between meetings, and if reports are made at the next meeting as to success or failure —then this agency is on the way to becoming an "on-the-job" training class of the first order.

6. Our last suggestion has to do with the possibilities in a *Standard Training Class, when rightly taught.* There is nothing in our present leadership curriculum which prevents Standard courses being made a means of actual improvement to teachers "on the job." The training class, to do the highest type of work, should have such a schedule of meetings (obviously an "intensive" school is out of the question) that the sessions can take account of the problems which each teacher is facing week by week. The training class leader must be located in the community and must be in close touch with the work which his pupils in training are doing. He must visit them at work at least once or twice during the course. He must build the plan of the course upon the problems he discovers in his class. He must sacrifice a convenient, logical organization of themes for the actual difficulties faced by the group in training. The method will be that of analyzing difficulties, suggesting improvements in teaching, trying these out between training class sessions, reporting on the trials made and then repeating these steps in the light of new needs. Let us have more training classes which take as their text the job of the teacher in the local church school.

Leadership Training in the Philippines

By A. Lowell Ryan*

"TWENTY-FIVE new applications for leadership training," announced Mr. Bousman to me at the close of the service at the college chapel on a certain Sunday morning. Back of this enthusiastic announcement there is an interesting story.

Rev. Hugh H. Bousman is the pastor of the college chapel at the Agricultural College, Laguna, where he and his wife are revealing the highest grade of efficient and consecrated leadership.

Some time ago Mr. Bousman decided to introduce leadership training as a part of his program among the students. One class was started. During the Christmas holidays last year a special training institute was conducted, which greatly accelerated the interest.

As a result of the increased momentum of this leadership training movement, and as a result of the careful and consistent work on the part of Mr. and Mrs. Bousman, more than 650 units of credit have been issued since their work was started. With the twenty-five new enrolments there will now be about fifty young men taking training courses in three different classes.

The plan followed by Mr. Bousman is being reproduced in many other student centers. Missionaries and Filipino leaders have discovered that these courses are both interesting and adaptable. No work is more significant for the future. Everything depends upon the quality of leadership.

This leadership training is under the supervision of the Philippine Council of Religious Education through which more than 1500 young people have been able to enrol in courses in Bible, psychology of childhood and youth, principles of teaching, organization and administration, and various specialization courses. Mr. Francisco Cariño is the director of leadership training for the Council.

*President, Union Theological Seminary, Manila, P. I.

If We Only Had the Leaders

By Harry C. Munro

"IF WE only had the leaders, we would have one of the best church schools in the country," lamented Vincent Orton, superintendent of the Centerville Church School, as he talked over with his pastor, John Weston, the plans for the coming year's work. "As it is, we are barely holding our own in attendance and interest, and I can see several vacancies in the staff for the coming year. I don't know where the leaders are coming from."

"That is a strange situation," answered the pastor, "when we pride ourselves on the fine type of people in our membership, and when the interest was so high in our religious education program while we were building our new church school plant."

"Yes," answered the superintendent. "We pass from one problem to another. 'If we just had graded lessons,' I said when the fight was to introduce the graded program. Then, 'If we just had the building,' I used to say when we were packed in the old church. Now we have graded lessons and an excellent educational plant and yet, somehow, we are not getting anywhere when it comes right down to the real thing. It seems so much harder to hold interest than it used to, and people seem even less willing to take on real leadership responsibility and carry it through. I see now that our basic problem has been one of leadership all the time."

"Of course, with public school standards so much higher than they used to be and the methods used making school work so much more interesting, and with the many other appeals to youth through the radio, the press, and the talkie so effective, I suppose the church school leader has to be many times more skillful than formerly, simply to hold her own against competition. We will have to concentrate on leadership training, I guess," said the pastor.

"That's what we said last year," replied Orton, "and I thought our leadership school and our series of elective leadership courses Sunday mornings all last year would solve the problem, but we're worse off than ever. Of course, that program helped. I don't know where we would be now if it hadn't been for that. But still, some who needed it most were too busy even to enrol, and most of the others did rather superficial work. We must continue leadership training more vigorously than ever, but somehow we've got to get deeper. We've got to get our leaders to *care more.* Too many of them are willing simply to get by. And, of course, their students learn that attitude from them and probably little else."

"You have put your finger on the real problem," said Weston. "How can we create or enlist stronger motives for Christian leadership and service? It will be a comparatively simple matter to provide training opportunities if we can just get our people to take advantage of them. Suppose we make this the major problem for our church school council meeting next week."

Thus it came about that the church school council composed of department heads and several members representing the church at large faced the problem of developing a stronger desire for effective Christian leadership on the part of the leaders in Centerville Church School. The problem seemed too difficult to be solved by any available suggestion and it was decided to make a study of means in use elsewhere. The pastor, the superintendent, and the leadership training director were appointed a committee to investigate the available means of meeting this problem and to report a proposed solution for Centerville.

The committee wrote to the denominational board of religious education and to the state council of religious education asking each to give the names and addresses of ten or more superintendents or directors of religious education who had been successful in developing adequate leadership staffs. When these lists were received the committee wrote to each about as follows:

Dear————

Your name has been given us by our state council (or denominational board of religious education) as the leader of a church school which has been successful in developing an effective staff of leaders. If you will answer the following question we will send you a copy of a report which we are preparing through this questionnaire as a guide to our own church school council in developing a more effective leadership staff.

What means have you used successfully to develop in church school leaders the desire or motive for doing better church school work and for training themselves for that purpose?

Very sincerely yours,

John Weston
Vincent Orton
Nora Prichard

If space permitted, the detailed replies would be most interesting reading. However, the gist of the most significant ones is contained in the report of the committee rendered two months later to the church school council.

Report of Committee on Developing Adequate Leadership Motives

Our investigations have revealed the following means and methods in use elsewhere by successful church schools to develop more adequate motives on the part of staff members.

1. *Remuneration based on standards:* Two church schools report that they have adopted definite standards of qualification and performance and the policy of paying a modest remuneration or honorarium to those meeting the standards. This has resulted in training, in reliability, and in a much more serious attitude throughout the school.

2. *Provision of training expenses:* One school has the policy of paying the full expense of leadership training including expenses to summer leadership school, textbooks and fees for local training schools, and full cost of books and religious educational periodicals used by workers or leaders in training. These expenses are provided only to those appointed to the staff and then with the understanding that responsible service will be rendered over a definite period of time.

3. *Supervision:* One church school has employed a special supervisor of teaching and another a director of religious education whose chief function is to provide counsel and help for the teachers. In both cases the choice has been a happy one since these counsellors have been inspiring and helpful, creating a fine morale in the whole staff and greatly dignifying the work in the minds of those who do it and of the whole church. The personal and inspirational influence of these leaders has seemed to be even a larger factor than their technical guidance though both are edu-

cational specialists with quite thorough graduate training.

4. *Teacher's contract:* One school has had excellent results with a teacher's contract patterned somewhat after the public school teacher's contract. This contract is for ten months of the school year, other provision for leadership being made during the summer. It is renewed each year, the staff being appointed for the year only.

5. *Installation of leaders:* One of the schools using the teacher's contract also makes much of an installation service during September when in the morning church service the entire staff is installed in a dignified and impressive ceremony. This church places its teachers on a level with its church officers and selects them with equal care.

6. *International Standards in Religious Education:* A number of these church schools have found the serious study and reconstruction of program involved in the use of the new International Standards a highly important factor in creating a new staff morale and in dignifying the work of the church school. New motives developed as the definite forward steps suggested by the standards were undertaken. Complacency was disturbed and a self-critical attitude developed. While here and there a leader becomes discouraged and drops out, the typical result of the standards is a more serious and vigorous attack upon the job of church school leadership.

7. *Self-determined standards of leadership:* In one case a pastor asked each staff member to set down the ten most important qualifications of a church school leader. Nearly all responded and the best of the resulting statements was adopted by the staff as its standard for the year. In other cases self-standards or self-rating scales were developed by staff committees and then adopted by the whole staff. This democratic procedure usually enlisted the whole group and developed excellent staff morale.

8. *Certification and recognition:* We find a number of schools working on plans of certification in which church school leaders meeting certain conditions are given certificates of recognition similar to the plan of certification of public school teachers. The chief difference is in a much greater relative emphasis on personal traits and performance and less emphasis on academic background. The emphasis on leadership training however is marked.

9. *Workers' conference:* In nearly all these schools the workers' conference is an important factor, emphasis being laid on educational and inspirational program features rather than on business or administrative elements. In some cases these conferences are departmental, but the chief purpose in nearly all seems to be the creation of staff morale.

10. *The pastor:* In one church school the pastor seems to be the key to the situation. He keeps personally close to the work of each teacher, always spending the church school hour with one of them in regular class session. He counsels much with the teachers individually and organizes much of his pastoral work around the needs and activities of the church school. He refers to every teacher as an assistant pastor and projects his own dynamic personality throughout the school. The loyalty and consistent service of this staff is largely motivated by his belief in them and the inspiration of his personal counsel. Through a period of years he has developed a remarkably strong church almost exclusively through his church school contacts. The fact that he has had thorough training and experience in religious education gives his staff full confidence in his leadership.

First High School Training Diplomas Awarded

THE first high school training diplomas ever issued by the International Council of Religious Education were presented to the graduating class of the Clermont-Geneva Camp, August 1, 1930. The Clermont-Geneva Camp is located near Batavia, Ohio. The camp of 1930 was the seventh annual one in Clermont county.

The camp is conducted under the auspices of the young people's division of the Clermont County Council of Religious Education, with seven denominations cooperating. Forty-five campers and leaders participated in the 1930 camp. Standard units were offered in the school until three years ago when the high school curriculum was available. This year six units of the high school curriculum and two standard units were offered.

Fifteen young men and women received high school curriculum diplomas. Four of the graduates have completed one year of college work, the others are from the high schools of the county and all have attended the camp from three to five years. A large group of parents and friends attended the commencement service at which Rev. Carey M. Young, Young People's Director of the Ohio Council of Religious Education, delivered the address. Mr. Franklin Morrison, Director of the camp, presented the diplomas.

The graduates, reading left to right are:

(*Front row*) Roy Liming, Edith De Camp, Helen Ward, Eleanor Ireton, Louise Mussey, Elizabeth Hite, John Kramer.

(*Standing*) Louise Humphrey, Jean Moyer, Martha Bonnell, Ruth Holloway, Nellie Russell, Luella Amiott, Ruby Pierce, Julia Ann Sprague.

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11. *Leadership training:* Some plan of regular and continuous leadership training is in use by nearly all these schools. Since our problem is more one of arousing motives than of providing training no detailed report of these training programs is necessary.

Upon the basis of the above "raw material" the committee proceeded to outline the definite policy and plan by which the Centerville Church School might release in the lives of its own staff more adequate motives of service. Space limitations make it necessary to bring the balance of this report to our readers next month. In the meantime, why not work out for your own church school such a proposed plan as this committee may have made for Centerville?

Some of the Problems of Supervision

By SOPHIA LYON FAHS

Lecturer on Religious Education, Union Theological Seminary, New York City

TWO episodes suggesting the methods used by two city supervisors of children's work were pictured in bold contrast in last month's magazine. Probably none of us has experienced supervision in which so little insight was shown as in the first instance described, and few have been the opportunities when our supervision has achieved such thrilling results as were pictured in the second episode. These two experiences, however, were related with the light and shade put in marked contrast in order that we might see more clearly some of the conditions which seem essential if supervision is to bring about real improvement in teaching. Four important suggestions, to my mind, are embedded in these two stories.

First of all, it is difficult for us to be content to keep our hands off where there is no wish to change or to improve. Our natural desire to conquer opposition leads us sometimes to turn our backs on these who are eager for our suggestions, in order to try to convert those who do not wish what we can give. Experience has taught some of us that criticism given when improvement is not wished for, is futile. What is more serious, it incites a defensive attitude which may persist for months and years and block the way against further helpfulness from the supervisor.

If our sense of failure or inadequacy is one which we have discovered for ourselves, we have, at least, the satisfaction of knowing that we ourselves have discovered our need, and the realization of our own ability to make the discovery brings with it something of the feeling of power to overcome our difficulty. If, however, the sense of failure is imposed upon us from outside, when we do not wish to admit it, the natural impulse for us is to put up our defenses, to hide ourselves behind some cover, and to escape from the one who is pointing at us with a finger of reproof. Few of us have attained the childlike saintliness that makes it possible for us to accept reproof from above for which we have not been inwardly prepared, and at the same time profit by it. Some supervisors whom I know make it a policy never to visit a school or a teacher without first asking if they would be welcome, and if a welcome is given, they agree with the teacher upon a convenient date for the visit.

Jesus seems to have realized the futility of trying to teach those who do not wish to be taught when he admitted to the Pharisees that he came as a physician to heal the sick and not those who were well, that he came to call not the righteous but sinners to repentance. We as servants can scarcely expect to have a greater power than our Master.

There are ways, however, by which supervisors can create conditions which will lead to the awakening of this desire to improve. The second supervisor described spent much of her energies and gathered together her varied resources in the hope that in the presence of a new and encouraging situation the teacher herself would discover the possibility of improvement, and would wish to pay the price of achieving that desired goal.

The second suggestion in these episodes is that in an atmosphere of fear, the value of supervision is greatly lessened. Miss Matthews was afraid of her supervisor; she hid her real self from her. She was so absorbed in her own need to come out of the experience unhumiliated, that she was emotionally not at leisure to listen even to the finest ideas from the supervisor.

Why was she afraid? Because the supervisor came to watch her work, to investigate it, to grade it, and to criticize it. Miss Matthews felt in the presence of one who had flung a challenge at her. She was afraid she would be proved a failure and she determined to defend herself as best she could.

Why did it seem to her that the supervisor from the outset was flinging out a challenge? She did not have the assurance that the supervisor was really caring for her good as a teacher. Even the first letter that Miss Matthews received brought the feeling that the supervisor was using her to promote a city enterprise. Miss Matthews felt that the supervisor was seeking her own commendation and promotion. She was trying to exploit Miss Matthews as a teacher in order to achieve a record in her own work, and Miss Matthews needed all her own laurels for herself. What Miss Matthews was interested in doing and what the supervisor was interested in were not the same. Therefore, Miss Matthews separated herself from the supervisor and determined to go her own way alone—to be non-cooperative.

On the other hand, Miss Terry's attitude toward the supervisor was that of frankness, of eagerness to learn, and of desire to cooperate. She was not afraid because she had confidence in the sincerity of the supervisor's expressed goal. She felt united to her by a common purpose. She had discovered a woman like herself, interested in children, eager to understand children, a woman who had had a richer experience than she herself had had, who was ready to give her the benefit of that experience but without dictating to her what she should do. The supervisor never seemed sure, in fact, what Miss Terry ought to do, and the decisions which Miss Terry made she always felt were her own decisions; but as a result of her contact with the supervisor, the decisions she had made were finer than they would have been had she made them alone. In the presence of the supervisor she was not conscious of being with a great woman who held a high position. In her presence, rather, she caught a vision of finer achievement for herself, through the making of a finer contribution toward the life of the children. The supervisor's attitude freed the teacher of a need to protect herself, for the supervisor came not to investigate or to criticize, but to study the children side by side with the teacher. In the first instance, the supervisor came as a challenge to the teacher's sense of achievement, and in the second instance, the supervisor came as an understanding cooperator in a shared task.

This brings me then to the third suggestion embedded in the epi-

No one seeking greatness for himself apart from greatness for others can ever achieve it . . .

sodes, and that is that we as supervisors need to learn how to share the facts of our own experience and our own attitudes without giving the impression that we are wishing to manage another's work or to dictate its pattern. Real respect for the personalities of others means constant watchfulness on our part to give others full opportunity to direct their own lives, to make their own choices and to do their own work in their own way. As supervisors it is our privilege to share our experiences. Our offices and the meetings we plan should give opportunities for an exchange of differing ideas, for the dramatizing of varied ways of doing things. If we express our judgments regarding the comparative values in different methods, we should do so on the basis of the results in the children's experiences. As a short cut in the process of changing opinions we are tempted sometimes to resort to ridicule. Witty sarcasm is exhilarating as wine, but disastrous to a fellowship of mutual respect and candor.

The fourth suggestion in these episodes follows as a natural corollary of the third. As supervisors we need to be constant students of the problems of children and of religious education, in order that we may have sufficient understanding to show genuine appreciation of what is good and may bring weak features out to the light to be looked at without putting teachers on the defensive. Any ignorant person can give out flattery and praise. In fact, these are such effective weapons in creating a happy atmosphere and in keeping the welcome open to us, that we are tempted to give praise, even though it may be untruthful or insincere.

In my thinking, I have found it helpful to distinguish between praise and appreciation. By praise, I mean the making of statements which turn the person's thoughts in upon himself. They are such as these: "You are a marvelous teacher!" "That was such a lovely thing for you to do." "I will hold you up as an ideal when I go back to the office." When we hear such remarks, it is difficult not to become absorbed in ourselves. "What a wonderful person I must be," says the ego. Our interest centers on our own success. Before we can move forward in our work and continue to make contributions to others, our thoughts must turn about face and attend to the social good.

Words of appreciation, however, are of a different complexion. They turn the attention outward to the work being done and to the people to whose welfare the person is trying to make a contribution. "The children's response today was very keen. Where did you discover that story?" "That question you asked John was just the kind to encourage his imagination." "I liked the way you turned Tom's question back to the class to answer. They immediately began to try to make their thinking worth expressing." "This Christmas project of giving has started the children in a very promising direction. I am wondering what you are thinking of as a possible next step."

Such words of appreciation tune up the feeling of personal achievement, but this is identified with objective thought on the contribution to the other personalities involved in the activity.

Such words of appreciation, however, require more thought. Only one who understands what is involved in the educational process will have eyes to see what to appreciate. This understanding includes not only an appreciation of the actual things done and the results obtained, but also an understanding of the personality back of the work, his ambitions, his past conditionings in his home and in his environment. It means appreciation of purposes, of genuine interest in children, and of handicaps and obstacles. We need to learn how to ask ourselves what we would do and how we would feel if we were in their places. Praise can not always be given truthfully, and it is of doubtful value even at its best, but appreciation is always possible where there is a real understanding and where there is a genuine wish for the good of another.

By way of summary therefore, we would suggest that the really wise supervisor, in the first place, does not attempt to supervise where improvement is not wanted. She will rather endeavor indirectly through the creating of encouraging situations to quicken within such an individual the discovery of her own need and a desire to learn. In the second place, supervision to be helpful in the long run, needs to be carried on in an atmosphere free from fear, an atmosphere in which teachers can be emotionally at leisure and able to be frank. Timidity is dropped when there develops a sense of confidence that teacher and supervisor are common workers interested in a common concern for the development of the finest possibilities in children. In the third place, we need as supervisors to learn how to share our experiences without attempting to dominate or to dictate in order that teachers may feel entirely free to be frank and to discover for themselves better ways. In the fourth place, as supervisors we need to continue to be constant students of children, of adult personalities, and of education in order that we may be understanding in our appreciation and analysis of the work of teachers.

Finally, there may be a hundred and one details of policy in supervision which we may share helpfully with one another. It is by the road of little things that we move forward to the greater things. Nevertheless, policies, skills, improved techniques are but sounding brass; they will make but a tinkling noise, if the deep rooted "soul force," as Gandhi puts it, is not that of a genuine interest and love for what is potentially best in others. Our interest in others should be equal in strength, if possible, to our own secret wish for our own achievement. In fact our two loves should not conflict but become identified. When we seek to save our lives we lose them. When we lose our lives we save them.

Mrs. Upton Close after an hour with Gandhi said: "In his presence, I felt a new capability and power in myself rather than a consciousness of his power. I felt equal, confident, good for anything—an assurance I had never known before, as if some consciousness within me had newly awakened." 'Tis a thrilling contribution to make to the life of another. No one seeking greatness for himself apart from greatness for others can ever achieve it. "Now abideth faith, hope, and love, these three, and the greatest of these is love."

Weekday Church Schools

For the guidance of churches, communities, and individuals in the organization and administration of weekday schools of religious education, the International Council has prepared a bulletin, No. 601, *The Weekday Church School.*

This bulletin discusses organization, the qualifications of leadership, matters of financing, the question of time, the relationship of the weekday church school with the public school, and other vital topics. A three-page bibliography of books, pamphlets, and magazine articles bearing on the weekday church school is included.

Price twenty-five cents. Address The International Council of Religious Education, 22nd Floor, 203 North Wabash Avenue, Chicago.

An Afternoon Vacation School

A Story of a Vacation School Seventeen Miles from a Railroad

By PEARL E. JOHNSON*

OCCASIONALLY a person meets some one who thinks that the possibility of a successful vacation church school in a rural community is absurd. "Too many obstacles in the way and too much work!" they say.

Rural folk are keen minded and alert to good things. They are a people possessed with a deep sense of appreciation for the beautiful and for service rendered. Rural parents are concerned about the religious education of their children. Rural children are just as susceptible to religious influence and environment as any other children.

Then why not have a vacation school? We asked ourselves that question and at first could see only the difficulties, but presently we began to see the possibilities and then we decided to launch out upon the venture.

Two questions loomed before us: How will the children get there? and, What time of day shall the school convene? The children had home duties which made it impossible for them to attend school in the forenoon, so we decided to have our school begin promptly at one-thirty and close at four-thirty. This met with unanimous approval on the part of the parents, and they were willing to have early dinner in order to insure promptness. We had heard arguments against the afternoon school saying it would be too warm in the afternoon, and that the children would be tired and drowsy. We had no difficulties from this standpoint. Our church basement was always cool so we have had no complaints about the heat, even though one year we held our school in July. The children have asked that the school might continue into August even when we have begun in June.

The means of transportation for the children seemed a big problem since they had distances ranging from a quarter of a mile to thirteen miles to come. We decided to start a truck from one corner which could offer transportation for over twenty children along that road; parents living close together exchanged turns in driving their own cars in which they took the children of their community; and still another individual, coming from a long distance, brought the children on that road.

"But it rains a great deal in June, and the roads are bad then," someone objects. Yes, we knew this, and hardly knew what to expect on a rainy day, but we soon had an experience. It had rained all night and all forenoon, so we thought very few children would be present that afternoon. Imagine our surprise when the fathers, since they were unable to do much other work, brought their children that day. Only one child was absent.

Another problem presents itself; that of the time of year best suited to a rural community. In our community there is haying in July and harvest in August, and sometimes rye harvest in July. The boys above twelve years of age are needed to help on the farms, so, for us, the best time for such a school is the month of June. We always aim to have our school close the end of June, but one time we had a good school closing after the middle of July.

*Raub, North Dakota.

Then there is the curriculum. Can a rural school use the same materials that a city school does? Yes. Children are children wherever they are found, and any plan of procedure or instruction materials will need adapting to meet the needs of a specific group, just as is true in any school. The abundant beauties of God's out of doors, the pets with which each child is provided, the opportunities for work and play, these and many other things with which rural children are blessed, provide limitless opportunities for enriching experiences, and serve as deep channels through which Christian ideals may be practiced.

By all means, have a rural vacation church school—yes, even seventeen miles from a railroad—for it yields rich fruitage.

North Dakota Council Employs Special Organizers

IT IS frequently pointed out that state and county councils of religious education are handicapped to such an extent by lack of funds with which to do things that they are frequently unable to take advantage of situations and the natural interests of local churches and communities. This is specially true when it comes to promoting the organization of vacation church schools or weekday church schools and the holding of training conferences for the improvement of teachers in these schools.

The North Dakota Council of Religious Education believes that there is a way out of this predicament. The lack of funds is not permitted to be a too greatly deterring factor. The Executive Committee of this Council voted last January to use the services of special workers in the organization of vacation church schools during the most advisable time in the spring months. The State Superintendent, Mr. C. A. Armstrong, proceeded at once to recruit a force of four special workers, competent and willing, two of whom were ministers already fully engaged, the third a busy but consecrated housewife, and the fourth a young woman who had been of great assistance on previous occasions calling for work of this kind. These he "deployed" in a manner calculated to reach the largest number of places. Thirty-eight towns and cities along railroads in the northeast corner of the state, the central part, the west-central section, and the southwest quarter, all on railroads, where schedules permitted one-day stays at each place, were visited. The month of May was thus utilized. The Christian people furnished free entertainment. Key people were brought together and instructed and inspired to begin schools. The first report from Mr. Armstrong revealed 22 vacation church schools organized, with a reasonable certainty that more were held. The total cost of the whole month's promotion program, including honoraria and traveling expenses for four people was $136.50! How is that for economy? There are many state and county councils that could do the same thing if they would bestir themselves.

We parents and the

Growing Minds of Our Children

By Percy R. and Myrtle Harmon Hayward

THE telephone rings. Little Jimmie wants to answer it. That takes time so mother says, "I'll go." Jimmie says, "Who was it, mother? What did she want? Are you going? Why?" The questions go on *ad infinitum* until mother, in the midst of the morning's rush is driven to impatience. This eager questioning means that the brain is working. It means, if mother can hold steady and by a happy courteous manner refrain from checking the child's curiosity, that she will be spared many disappointments during the school life of her child. The school with its larger groups and formal education cannot foster this spirit of curiosity as the home does. "You can lead a horse to water but you cannot make him drink; you can send a boy to college but you cannot make him think," is an old ditty which rings like a knell of despair in the brain of many a disappointed parent. The saying is true of the youth of college age but while the little toddler follows mother's footsteps she can "make him think." Or rather she can refrain from paralyzing his thinking by discouraging his questions. Of course, the parents cannot answer all the questions but they can show pleasure at the asking and they can say, "We'll see if we can find out" or "When you are older, dad can tell you more about it."

When the Child Is Small

The many attractive books for little children now-a-days can be a great source of joy and education to the very small child if the parents share his treasures with him. Let him show mother the pictures and tell her the words and he will be laying the foundation for reading and spelling. Many question the wisdom of teaching the child formal reading and spelling before school age, but no objection could be made to making the learning seem like a glorious adventure by aiding him in all his searching.

Whether the newspaper will be a source of great education or a degrading influence throughout life depends on the home. Perhaps the greatest aid to the correct use of the newspaper is a really beautiful atlas. Money invested here is well spent indeed. It can easily become a real game to look up in the atlas the places mentioned in the newspaper. Then if the child is allowed to tell at the table something of the story connected with that place he will soon take more pleasure in the news items than in the funny strip. The *National Geographic Magazine* has been a happy introduction to geography and history in the lives of thousands of children. The important thing is for the parents to be interested and share these with even the very small children. The children can be encouraged to make their own scrap books of the different countries.

The *Catalogue of the Perry Pictures* helps here a great deal. If the child is allowed to study the catalogue himself and as early as possible make out his own order he is acquiring more than the knowledge of far-away places and people.

When School Days Come

The first months and years in school are momentous in the set they give the child toward formal education. By all means the parents should know the teacher personally. Said one small child, "Miss Brown is lots nicer to me since she met you, mother." The child should be given the advantage of this personal interest on the part of the teacher. The school is a new, strange, bewildering world to the little child. The problems he has to meet there are so big and real to him that the parent should understand as much as possible. Above all, the mother should keep close enough to her child so that she will know the problems that arise. She should never accept the child's version of what happens at school; this is not that the child is untruthful, but because he sees only part of the event. A friendly social chat with the teacher will explain many an occasion which might have proved very serious had the mother failed to see the whole problem. No matter how much the parent may see lacking in the teacher she will refrain from criticism. An attitude of friendliness and cooperation here means everything to the children. Their prejudices are very keen and easily aroused. What is to the parent only a slight criticism may loom large enough in the child's mind to spoil all the teacher's opportunity for helpfulness.

Of course, every ambitious parent wants her Mary or John to lead the class. The parent should beware, though, about showing her anxiety to Mary. If Mary misses some spellings or fails in her number work, she can be made so discouraged and nervous over it that her whole school life will be crippled, or she can be so guided and inspired that each month will see better work.

Two parents of the writers' acquaintance furnish striking examples of the right and wrong way to deal with the child's first failures. One parent grew "fussed" and annoyed when Marion missed her words. When the first report came home, Marion was roundly scolded because the report was not all "one's." Hereafter she was driven to her lessons with a harsh reminder of those poor marks. Of course, Marion grew to hate school and everything associated with it. She became so nervous for fear of failing that she could never do her best in a recitation. At sixteen, no amount of force could keep her any longer in school. She had a bright mind and under wise treatment could have been a good student. The second parent was as disappointed as the first one when Fred came home with a poor report card. She glanced at it, then turned to the trembling apprehensive little fellow by her side. She put her arms around him and kissed him, saying, "Bless my little man: the next one will be better. My little lover did his best." No wonder with a mother like that, Fred even with a much duller brain than Marion went all the way through school and is now holding a good position.

The wise parent will never allow one child to be compared with another. If a child makes very low marks in

one subject she will point to success along some other line. As adults we know how blighting discouragement is. We will do all we can to save the immature soul such a devastating influence.

Of course, there is the child who always leads. He, too, needs to be shown the strong points of the other children. A feeling of "know-it-all" can be as crippling as the "inferiority complex." The clever child should be given something which is really difficult for him. If he gets all "A's" or "1's" at school let him build a bird house or play baseball and see that he knows boys who can build better bird houses and play better baseball than he can.

It is usually not wise for the parent to put too much confidence in intelligence tests. They are helpful guides but there is nothing final about their results. There are so many kinds of intelligence that it is difficult to catalogue any child. James may rank several years ahead of his grade in his intelligence and be such a "bear" to live with that he'll never get anywhere in business or professional life; he cannot get along with folks. We often see people with an intelligence below the average forge ahead in life because of social graces, an understanding of people, a sense of responsibility, high ideals, and a deeply religious outlook upon life.

Education Out of School

One of the best ways the parent can aid in the child's education is by taking the child on trips. Let the child get first hand a knowledge of as many manufacturing processes as possible. If he lives in the city let him be taken often to art gallery, museum, and zoological garden. Unless a real effort is made, the years slip by and the child does not get all the benefit possible from these nearby institutions. By all means make it possible for the city child to spend some time on a farm. Let him learn first hand the work connected with securing his bread, butter, and bacon. The country child has untold advantage in being close to nature. With a good bird book, one on flowers, and another on trees and the stars, the parents can make sure their children will add greatly to their culture and happiness.

PHOTO. M. ARMSTRONG ROBERTS

DEVELOPING A LOVE FOR BOOKS

The parents cannot depend, however, on the children's acquiring this love and knowledge by themselves. They are great imitators. If mother is always too busy to go out and see the new bird the child will assume that the birds are not interesting. If mother can always drop the dish cloth, or lay the mixing spoon down while she hastens out to see the new visitor in the apple tree, Mary and John will certainly see them and want to look up their names in the pretty bird book. If on the walk, the parent is quick to see the unfamiliar flower and tenderly care for it until he finds its picture in the flower guide, the children will soon love and study flowers. Some families keep a bird and flower calendar on the wall. Here the date of each arrival is marked and compared from year to year.

When the children have reached the age when the school requires home work, the parents can make this a real pleasure to their children by making it a family project. This is no place to economize. The wise parent will cheerfully buy paints, bristol board, and anything needed to make the posters or do the art work suggested by the school. The mother, no matter how busy, will know that time is well spent in making attractive costumes for the school plays. There is as much real education to be acquired in these activities as in reading, writing, and "rithmetic," or more. It all helps to give the child a sense of belonging to the group, of being master in the situations in which he is placed, of the value of neatness and thoroughness.

Books in the Home

One of the greatest means of intellectual growth is the love for and use of books. A sure way to secure this benefit to the child is the parent's habit of reading to the children. Even before the children can understand the meaning they can enjoy the rhythm and sound of mother's voice as she reads beautiful poetry to them. The time for this must be carefully guarded. One mother of two of the choicest children the writers ever met, moved several miles on the outskirts of the village in order that her evenings with her children might be undisturbed. She was busy in social affairs but she allowed nothing to interfere with her hour's reading every evening with her children. There is not much wonder that the children were leaders in everything at school. Perhaps there is no interest which will lead to greater mental development than a love for reading.

Some children seem to have this love naturally and need guidance only. Let not that parent despair whose child seems to lack an appreciation of books. Constant reading to the children, carefully chosen books within their comprehension, will help. As soon as the child can read let the parent read page and page about with him. If the child is one who is talkative and asks endless questions, these should be answered. If the child does not make any comments or ask questions the parent should suggest some occasionally to be certain the content is being followed. These periods with a book should be brief at first and always accompanied with jokes and merriment. It is better far to skip the reading when mother is worried or strained. *The important feature is that the child shall associate joy with the activity.* For some children it may take several

(Continued on page 23)

New Trails for the American Indian

By Helen Brickman*

HOW can girls act so that boys will not take too much for granted?

I'd like to know how to get along with a teacher that doesn't know how to reason with her people?

How can we make ourselves so that wherever we go we could get along with other people especially in schools?

Can an Indian earn a living among white people?

Can a boy love to go to church before he is an old man?

How can we help others to know Jesus when they don't believe us?

Such are some of the questions asked religious work directors by solemn eyed, eager Indian boys and girls who are attending government boarding schools. Their white friends ask questions too. "What is happening to the American Indians in this day of great discoveries?" "Are they remaining apart unaware of the great changes in the world or are they too facing an enlarged and growing world?"

ARRIVAL AT THEODORE ROOSEVELT SCHOOL

The entire Indian race is facing a great crisis as the old life on the reservation becomes more and more impossible and the strange customs and habits of the white man must be partially adopted even when little understood. The present governmental policy of making all aid to the Indians fundamentally educational will do much with time to help these people build upon their own fine characteristics and develop a greatly needed race consciousness. But in the interim they are bewildered and dazed.

This year about 65,000 Indian children are in school. Because of distances on the reservations and the great lack of day schools almost half of them are attending boarding schools. It is not difficult to picture the heartache of the older Indians as they see their children leave the tepee or hogan. Many of them still have little understanding of what it is all about but they catch a vision that their little Johnny Big Chief will learn better ways of living in the distant white man's school and so they make the great sacrifice common to many parents and send him away from them. And what of Johnny himself? Who can picture the aching loneliness and desolation as he bumps along in the government truck or stares out of the window of the fast moving train the like of which he quite probably never has seen before?

Every misgiving and doubt seems justified when he finally arrives at the big school. Instead of his father's tepee this seven-year-old finds his home in the white man's land to be one of the many large houses which surround him on every side. Instead of a sack on the floor with his family around him, he and perhaps fifty other small boys sleep in beds with sheets, blankets, and pillows that seem a very unnecessary burden to him. He is confronted by the thing called "time"—which plays such an important rôle in his new home. He must get up by it, go to school and to work by it, eat meals according to it and finally at the end of the long, bewildering day, go to bed by it. His new clothes feel awkward though he is very proud of them. His short cut hair is difficult to keep in order. The language of his fathers is not used. He must learn and use the white man's language. He finds the food different and it seems strange that he is not allowed as at home to carry away in his pocket that which is uneaten. He hopes he won't be hungry before the big bell rings again.

Life presents serious problems for this small boy and he often becomes discouraged. It is at such moments that he contemplates running away, returning to his own people and customs. But he tries to sit quietly in the schoolroom and not think too much of the wild, free out of doors. He must learn all that he can in order to help his parents in their old age. He is glad when lonely to remember the story which he heard on Sunday of the loving Heavenly Father who cares for him and is always with him. He wishes he understood more about him and his Book. He hopes for more stories in his mid-week class.

The government houses, clothes, and schools these boys and girls but asks the churches to take charge of their

*Director of Religious Work for Indian Schools, Home Missions Council and Council of Women for Home Missions, New York City.

AFTER THE FIRST CLEANUP

AFTER SECOND YEAR IN SCHOOL

religious education. A united interdenominational religious program is therefore being carried on through the Joint Committee on Indian Work of the Home Missions Council and Council of Women for Home Missions. There are at present directors of religious education serving under these bodies in eight of the largest boarding schools with some 3,000 Protestant young people in their groups. There should be directors in several other schools and these will be placed as quickly as the necessary funds can be secured.

In each school the director of the religious work makes himself as much as possible a part of the whole school life —endeavoring to help these young adventurers discover that the Jesus road as they like to call it is the everyday campus trail and not a path to be sought on special days or occasions. In order to accomplish this an effort has been made to incorporate parts of the religious program into the regular school curriculum. One school has experimented most successfully for two years in making the weekday religious courses elective and scheduled by the school. This year credit has been given for them. The results have proved most interesting. Almost every pupil has enrolled in some class. The fact that the school thought the courses good enough to offer school credits has deepened the students' respect for them. It has been found that principles deducted from classroom discussions are increasingly being applied to other school activities and problems, and behavior results are following. One other school is now adopting this plan and others are inquiring with interest about it.

The program, whether it be that of the Sunday worship period, the Sunday school, the weekday class or one of the clubs, in so far as possible, centers around the life problems and interest of the boys and girls themselves. They are baffled and bewildered by the inconsistencies of modern life and religious teachings. "How can we understand you," one boy asks, "You say love your enemies—but kill all the Germans you can." A deep sense of reverence for older people makes it difficult for these young people to give up many of the less desirable customs of their grandparents even when they wish to adopt new ones. "Shall we keep our old customs?" they ask. The problems of further education and future life work loom large. "What shall I do after school?" is asked over and over. Puzzling questions about the church are constantly raised. "Why is it that different churches seem to be against one another?" "Is it right to talk about a church one does not belong to?"

One of the fundamental objectives of all directors is to train Christian Indian leadership. In one school 128 of the older Indian boys and girls are enrolled in training classes. The students while in school are given as much responsibility as possible in guiding the younger children. Initiative and interest are increasing rapidly as the students are allowed to help plan the religious programs and to take responsibility for them.

Critical though school years are, gradually the Indian boys and girls adjust themselves to this environment and begin to find joy and satisfaction in their new life. All too soon however school days are over and then comes the problem of what is to be done after school. These young braves stand literally torn between the old and the new. Old customs and traditions, the known and tried pull them back to the life of the blanket and tepee; all that they have learned in the big school, of life in a modern world, new

(*Continued on page 48*)

International Camps and Schools Have Successful Season

THE International Leadership Training Schools and Older Boys' and Girls' Camp Conferences have just closed a most successful season. The attendance was exceedingly encouraging especially in view of the industrial depression and the reduced attendance of many summer enterprises.

The attendance for the Leadership Schools follows:

Geneva Glen	60
Lake Geneva	112
Lake Winnipesaukee	131

The attendance for the seventeenth season of the Older Boys' and Girls' Camp Conferences was as follows:

	Campers	Leaders and Faculty
Geneva Glen Girls	109	14
Geneva Glen Boys	53	11
Lake Geneva Girls	219	40
Lake Geneva Boys	103	17
Lake Winnipesaukee Girls	192	34
Lake Winnipesaukee Boys	112	30

This makes a total of 788 campers, only fourteen less than last year.

It is significant that at least six most successful camp faculty members were those who graduated from the camps within the last two or three years. High quality and serious purpose were manifested among students in all the schools and camps and many communities throughout the country will reap the benefits from these successful enterprises.

Growing Minds of Our Children

(*Continued from page 21*)

years to grow this desirable trait in their lives. It is time well spent, however. It is time and money saved in the future years. There is, aside from the intellectual benefit, a real monetary value to this enjoyment of reading. Libraries are much less expensive than movies. Children engaged in reading are easy on mother's nerves and her purse. Other by-products of these hours spent together in this way are: a spirit of comradeship between the child and parent which will solve, or rather prevent problems from arising and a fund of common knowledge which can be used to motivate the child. A period of obstinacy is likely to vanish in an instant if mother is ready in the emergency to suggest that the child is a certain character in the current story.

Important as reading is in the life of the growing child it must be kept in its proper relationship with the rest of life. The child who constantly prefers his book to play with comrades may do so because he feels unequal to making the social adjustments necessary in living with others. This is a symptom of a serious condition. The child with the well-balanced program will have reading as one of his chief delights but it will not interfere with health-giving play in the open air or comradeship with others his age.

Through the open gateway of a love for reading the parents can lead the child into the green pastures of a vital religious experience.

It can be a natural and happy close to the day to read selections from the Bible with the child. Reading thus with the parents, misunderstandings are not as likely to arise. The Bible becomes associated with his everyday activities and related to his other reading. Printed prayers and hymns can be used in the same way. Thus the child's spiritual life will have food on which to grow.

A Curriculum Study Procedure

By Linden S. Dodson*

DURING the school year 1928–1929 a dozen directors of religious education of Cleveland set about to answer three questions. First, what source materials form the backbone of the Protestant church school curriculum? Second, in what grades are these materials most apt to be useful? Third, what visual aids may be used with these source materials?

Procedure

The first step was to list on a large chart the courses used in each grade in each participating school. The first column of the chart gave the grade, the second the age, and the third the name of the church and course used in each grade. A summary of this chart showed a range of from five to ten different courses used in each grade out of a total of ten schools. However, some courses were used in the same grade in as many as half of the schools.

Early in the study it was felt that considerable value would accrue from refreshing our memories on the psychological characteristics of each age group and also the principles and objectives underlying curriculum construction. The seminar was divided, according to interests, into two committees of equal size. One was asked to report on genetic psychology and the other to report on principles and objectives of curriculum construction.

The genetic psychology report was presented and freely discussed. Fifteen to twenty-six of the most outstanding characteristics were listed for each of the five age groups. Each member of the psychology committee took the responsibility for one age group and presented his report to the entire committee. Characteristics were stricken from and others added to the lists of each committeeman. Some of the standard works on psychology were consulted in the preparation of the report, such as, *Fundamentals of Child Study* and *The Individual in the Making*, Kirkpatrick; *The Psychology of Childhood*, Norsworthy and Whitely; *Childhood and Character*, Hartshorne; *How to Teach*, Strayer and Norsworthy; *The High School Age*, King; *Principles of Secondary Education*, Inglis; *The Psychology of Early Adolescence*, Mudge; *The Psychology of Adolescence*, Tracy; and *The Religious Education of Adolescents*, Richardson. Because of limited space the content of this psychology report is not given.

During the discussion of the report it became apparent that our curriculum study should take cognizance of the characteristic activities of the pupils of the age groups studied. The psychology committee thus prepared such a list of activities, as a part of their report.

Books, consultation with public school teachers and parents, and our own experiences were relied upon for the information used in listing the age-group activities. An example of how this list of activities functioned in evaluating and selecting source materials for junior high pupils is here given. One of their characteristic activities is camping and hiking where contacts with nature promise elements of surprise and discovery. This interest was appealed to through selecting material on the outdoor life of Jesus for the seventh grade. Campfire and fireside experiences were selected for the ninth grade.

THE report on "Principles and Objectives Underlying Curriculum Construction" was next in order. The following works were read by the committee as a basis for report. *The Curriculum of Religious Education*, Bower; International Council Research Bulletins Nos. 5 and 6, Vieth; *The Curriculum of Religious Education*, Betts; *Religious Education*, Soares; *Purpose in Teaching Religion*, Fiske; *The Teaching of Ideals*, Charters; *Curriculum Problems*, Briggs; *The Curriculum* and *How to Construct a Curriculum*, Bobbitt, and *Foundations of Method*, Kilpatrick. In presenting this report the committee recognized the elements of the curriculum as suggested by Bower, namely, analysis of the situation which confronts the learner, the past experience of the learner, and the recorded experience of the race. The following principles of curriculum construction were presented. The curriculum will be pupil-experience-centered by being of interest to the pupil, by being within the pupil's comprehension ability, by being close to his life, here and now, rather than primarily preparation for some future life. The curriculum assumes that religion is a way of life. The curriculum will provide for a continuous reconstruction of experience. It will contain definable, attainable, proven, and in so far as possible, measurable goals. The literary style and mechanical form of source materials will be within the ability of the age group for which it is intended. The curriculum will recognize individual differences due to heredity and environment. The committee making this report accepted as fundamental the cross-hatch devised by the Curriculum Committee of the International Council of Religious Education containing the eleven areas of experience and the twenty-two character traits.

The principles committee was then asked to compile a list of the cardinal qualifications to be kept in mind in examining subject matter for any age group. Its brief report stated that such qualifications are: (1) the recognized needs of the pupil who is to use the subject matter; (2) his most intense interests; (3) his comprehension ability; and (4) the teaching suggestions accompanying the subject matter.

From this point to the end of the study it was deemed advisable for the group, as a whole, to consider each item rather than continue committee work. The reports which have been mentioned were for the purpose of providing a rich background and perspective which could be used in our further study.

The recurrent cry for a statement of general objectives of religious education caused the seminar to devote one afternoon to this task. The meeting was approached with a knowledge of the objectives stated by various writers since the advent of the present religious education movement some twenty years ago. The general objectives of religious education as finally stated by the seminar are: *first*, a

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knowledge of the significant spiritual experience of the race, *second*, application of this knowledge to the solution of one's life problems, and *third*, a growing awareness of a sympathetic universe. A need for the statement of departmental objectives was also expressed. However, sufficient time could not be found for this since the discussion of objectives is always time consuming because of their fundamental nature. A statement of departmental objectives presents a possible task for further study. The formulation of such objectives would provide a starting point for a fresh criticism and evaluation of our findings another year.

The next step was to answer the first major question to which we addressed ourselves, "What source materials will be useful in each grade?" The results of our findings are presented herewith, which gives the subject of the source materials, the suggested texts, and the teacher's references for each grade.

(Roman numerals indicate grades, and the names following, the subject of source material.)

Kindergarten—God, the Creator

Texts

Graded Course, Danielson. Graded Press
Religion in Kindergarten, Rhodes. Constructive.
Course for Beginners in Religious Education, Rankin. Scribners.
Beginners' Book in Religion, Baker. Abingdon.
A Friendly World, Franklin and Pausland. Beacon.

I. Approaching God Through Nature and Bible Stories

Texts

Graded Course, Perkins. Graded Press
First Primary Book in Religion, Colson. Abingdon.

Teachers' References

II. (*Same as Grade I*)

Graded Course, Smither. Graded Press
Stories of Shepherd Life, Lobingier. Constructive.
Bible in Graded Story, Baker. Abingdon.
Living Together, Dadmun. Beacon.
A Second Primary Book in Religion. Colson. Abingdon.

III. (*Same as Grades I and II*)

Graded Course, McDonald. Graded Press
Hebrew Home Life, Lobingier. Constructive.
Children of the Father, Dadmun. Beacon.
Everyday Lessons in Religion, Baker. Abingdon.
Knights of Anytown, Perkins. Pilgrim.

IV. Introduction to the Bible—Outline, Geography, Handling

Texts

Bible and Bible Country, Sutherland. Beacon.
Travel Book for Juniors, Hanson. Abingdon.
The Graphic Bible, Browne. Macmillan.

Teachers' References

The Story of the Bible, Van Loon.
Master Library, Foundation.
Out of Doors in the Holy Land, Van Dyke. Scribners.
Historical Bible, Kent. Scribners.
The Story of the Bible, Hunting. Scribners.
How to Know the Bible, Hodges.
Geography of the Holy Land, G. A. Smith.
Introduction to the Bible for Teachers of Children, Chamberlain. Constructive.

V. World Friendship

Texts

Across Borderlines, Boeckel. N. C. P. of War.
Boys and Girls of Other Lands, Whitley. Abingdon.
Projects in World Friendship, Lobingier. University of Chicago.

Teachers' References

World Friendship Through the Church School, Lobingier. University of Chicago.

VI. God's Revelations Through the Sciences

Texts

God's Wonder World, Cobb. Beacon.
Our Wonderful World, Howe. Abingdon.

VII. Life and Teachings of Jesus

Texts

Life of Jesus for Junior High, McKendry. Judson.
Life of Jesus, Gates. Scribners.
Life and Times of Jesus, Grant. Abingdon.
Project Lessons in the Gospel of Mark, Wadhams. Century.
Learning to Follow Jesus, Jones. New Graded Course.
Story of Jesus, Buck. Beacon.
The Story Peter Told, Ball. Holt.
The Kingdom of Love, Carrier. Doubleday.

Teachers' References

Rules of the Game, Lamberton. Abingdon.

Religion in Everyday Life, Hunting. Graded Press.

Both "Basic Materials for Leaders" and "Resource Materials for Leaders" are recommended for grades VII-XII inclusive. Christian Quest.

VIII. Heroic Lives

Texts

Heroes of the Faith, Gates. Scribners.
Heroic Lives, Vail. Beacon.
Yarn Series, Matthews and Wood. Edinburg.
Representative Women of the Bible, Matheson. Doran.
New Testament Women, Miller.

Teachers' References

Adventures in Habitcraft, Schauffler. Macmillan.

IX. Adolescent Interests

Texts

Around the Campfire with the Older Boys, Eggleston. Doran.
Fireside Stories for Girls in Their Teens, Eggleston. Doran.

Teachers' References

Out-of-doors With Youth, Davis. University of Chicago.
Youth in Camp, Christian Quest.

X. Introduction to the Bible—Authorship, Canonization, Content of Books

Texts

The Story of the Bible, Hunting. Scribners.
Bible Story and Content, Lauffer. Abingdon.
The Geography of Bible Lands, Crosby. Abingdon.

Teachers' References

The Greater Men and Women of the Bible, VI volumes, Hastings. Scribners.
Geography of the Holyland, G. A. Smith.
How We Got Our Bible, Smythe. Pott.
Old Testament History, Wade.
The Bible—Its Origin and Nature, Dodds. Scribners.
How the Bible Grew, Lewis. University of Chicago.
Translations, Moffatt, Goodspeed, and Weymouth.

XI. Life and Teachings of Jesus

Texts

Manhood of the Master, Fosdick. Association Press.
Jesus' Ideals of Living, Fiske. Abingdon.
Jesus and the Problems of Life, Weston. Pilgrim.
Jesus' Teachings, Weston. Pilgrim.
Christ in High School Life, Claggett. Abingdon.
The Life of Christ, Burgess. Constructive.
What Does Christ Expect of Young People Today, Sailer. Pilgrim.

Teachers' References

XII. Comparative Religions (*1st semester*)

Texts

Out of Their Own Mouths, Buck. Abingdon.

Teachers' References

World's Great Living Religions, Hume.
Religions of the World, Burton. University of Chicago.

XII. Church History *(2nd semester)*

Early Days of Christianity, Grant. Abingdon.
Religions of Mankind, Soper.
This Believing World, Brown. Macmillan.
Art and Religion, Vogt. Yale.

X-XII. Elective Courses

GOD'S REVELATIONS THROUGH SCIENCE

Texts	*Teachers' References*
Science and Life, Millikan. Pilgrim.	The New Reformation, Pupin. Science in Search of God, Mather. Science and Religion, Leete.

CHRISTIAN SOCIAL ETHICS

	Teachers' References
Twelve Tests of Character, Fosdick. Association Press. Lives Worth Living, Peabody. Constructive. Problems of Young People and Christian Life Problems, Stock. Pilgrim. Problems of Boyhood, Johnson. University of Chicago. An Everyday Christian, Hill. Problems and Principles of Social Living, Weston. Pilgrim. Talks to Young People on Ethics, Wilson and Fairley. Beacon.	How Jesus Met Life Questions, Elliott. Association Press.

WHAT CAN I BELIEVE?

Methods of Personal Religious Living, Weiman. University of Chicago.
Beliefs that Matter, Brown. Scribners.

CHOICE OF ONE'S LIFE WORK

Getting Into Your Life Work, Doxsee.
Out Into Life, Horton. Abingdon.
Finding My Place, Moxcey. Abingdon.
The World a Field for Christian Service, Weston. Pilgrim.
Making Life Count, Reid.
Vocations Within the Church, Crawford. Abingdon.

The reader's first thought may be that this is merely a list of courses arbitrarily chosen and that such a list is an attempt at the kind of stultifying standardization which we are all trying to avoid. You will note, however, that we have not designated this as a list of courses, but rather, source materials which in our judgment will be most useful in solving life situation problems which arise in experience.

We believe that out of the normal experiences of boys and girls will grow the need for an intimate knowledge of the content of these source materials and that this knowledge will re-enter experience as interpretative and control factors. Method is conceived as a constituent part of any curriculum and was carefully considered in choosing source materials. These discussions on methods were far too extensive to be included here. No source materials have been suggested which we felt would not be needed in the introduction of control into conduct. The best public schools of today prescribe certain subjects such as geography, history, and arithmetic, to be learned as a part of the worthwhile experience of pupils. A demand or request for this information may not necessarily arise out of the experience of pupils or be needed by them in the solution of any vital life problems. Nevertheless, public school authorities believe that the solution of future problems will require familiarity with such subjects. We do not feel that our procedure has been more conservative than that of public education by suggesting source materials for each grade. The list of textbooks suggested for each grade as source materials is in no sense exhaustive, but represents the best materials which we have used.

The last period of the seminar was devoted to answering the question, "What visual aids are available for use in each grade?" The answer to this question is given below. Only the visual aids which may be of general usefulness to religious educators are included herewith. One part of the original table entitled "special exhibits" is entirely omitted because of only local accessibility to these exhibits. It will be noted how relatively few of the visual aids have been designated for a specific grade or department because of their general nature.

Visual Aids for Religious Education

I POSTERS AND CHARTS

Health: Boy Scout Headquarters. (Junior Department)
Children of Other Lands: National Child Welfare Association, 70 Fifth Avenue, New York. (Fifth grade)
Out-Door Signs: Kelly Reade Company, Rochester, New York.
Health Charts for Sex Education: United States Department of Health. (Junior and Senior High)

II PICTURES

George P. Brown and Company, Beverly, Mass.
Perry Pictures Company, Malden, Mass.
W. A. Wilde Company, 120 Boylston Street, Boston, Mass.
Tissot Prints (Colored): New York Sunday School Commission, 416 Lafayette Street, New York
Copping Bible Pictures (Colored): Abingdon Press, 150 Fifth Avenue, New York.
Art Extension Society Prints (small colored, 3¢): 65 East 56th Street, New York.
National Geographic Magazine, Washington, D. C. (Fifth grade)
Fine Arts Department, Cleveland Public Library, Cleveland, Ohio.
Brown, Robertson Company, 8 East 49th Street, New York.
Curtis and Cameron (Copley prints), 12 Harcourt Street, Boston, Mass.
Keystone View Company, Meadville, Pa.
Prang Company, 2001 Calumet Avenue, Chicago.
Upper Canada Tract Society, 8 Richmond Street East, Toronto, Canada.
Vermont Printing Company (Flash cards), Brattleboro, Vt.

III MAPS

Picture Map of the Holy Land: R. R. Bowker Company, 62 West 45th Street, New York. (Fourth grade)

IV STEREOPTICON AND FILM SLIDES

Holley Institute of Visual Instruction, Provident Bank Bldg., Cincinnati, Ohio.
Porto Rico: American Missionary Association. (Fifth grade)
Foreign Countries (as Africa for Children): Presbyterian Book Store, Granite Building, Pittsburgh, Pa. (Fifth grade)
Bailey Art Slide Co., 21 Lake Avenue, Newton Center, Mass.
Victor Animatograph Company, Davenport, Iowa.
Congregational Headquarters, 19 South LaSalle Street, Chicago. (Fifth grade)
World Service Commission, 740 Rush Street, Chicago.

V MOTION PICTURES

Films

Religious Pedagogy: Pathe Film Exchange
Ford Motor Company
Tale Historical Chronicles
Borden Field Arctic Expedition, Chicago.
Association Press

Books and Magazines

Motion Pictures for Instruction, Hollis. The Century Company, 353 Fourth Avenue, New York.
The Education Screen, 5 South Wabash Avenue, Chicago. ($2.00 per year)

VI COSTUMES

Congregational Headquarters, 19 South LaSalle Street, Chicago.
European Costumes: Schauffler Training School, Cleveland, Ohio.
Department of Pageantry, Methodist Board of Education, 740 Rush Street, Chicago.

Attention is here directed to the excellent bibliography by Hites in *Religious Education*, December, 1927. Religious Education Association, 59 East Van Buren Street, Chicago.

From its inception we have felt that this study has been abundantly worth while from a personal and professional standpoint. It is hoped that this narrative of our procedure may be useful when the directors of religious education over the country ask themselves the question this fall, "What shall we do this year?" Our year of fellowship and cooperation has meant much more to us than consideration of the usual series of indiscriminate topics would have meant. The unified and sustained attack of the problem which was most vital to all has brought a sense of satisfaction hitherto not experienced in other types of meetings.

A Service of Consecration

For the Final Night of a Leadership Training School

By

EDITH F. WELKER* AND
EDNA M. BAXTER*

JESUS SAT IN THEIR MIDST AND TAUGHT *Zimmerman*

THIS service has been successfully used in city and rural churches. The congregation should have mimeographed, hectographed, or printed copies. These copies should be placed in the pews previous to the service or they may be given out as the people enter the church. When possible, this service should be held in the church auditorium or chapel. Plans should be carefully made before the hour set for the service for the seating of those who are to receive certificates of credit in order that there may be no confusion at the time when the group takes its place at the chancel for the Charge. The service should go forward without announcement, the leader guiding, in a reverent way, the participation of the group.

THEME: *And Jesus Sat In Their Midst And Taught*

PRELUDE: "We Would See Jesus"

(The organist should be playing as the people enter the church and the above music should continue softly through the period of meditation and silent worship.)

THOUGHT FOR MEDITATION:

In hearts too young for enmity
There lies the way to make men free;
When children's friendships are world-wide
New ages will be glorified.
Let child love child, and
Strife will cease,
Disarm the hearts, for that is peace.
ETHEL BLAIR JORDAN

PRAYER FOR SILENT WORSHIP:

Make of my heart an upper room, I pray,
Swept clean of pride, let self be but a door
Through which young lives may come to Thee this day
To know Thee as they have not known before.

Speak through my voice that they may hear thine own.
Shine through my life in beauty and in truth
That they may see the Comrade Christ alone
And in the glad impulsiveness of youth.

Rise up as did those fisher-lads of thine
Who left their boats and nets to follow thee,
So may they walk beside thee, these of mine
Whom out of all the world "Thou gavest me!"
—MOLLY ANDERSON HALEY

HYMN: "We Would See Jesus" (*Stanzas 3 and 5*)

We would see Jesus, on the mountain teaching,
With all the listening people gathered round;
While birds and flowers and sky above are preaching,
The blessedness which simple trust has found.

We would see Jesus, in the early morning,
Still as of old he calleth, "Follow Me;"
Let us arise, all meaner service scorning,
Lord, we are thine, we give ourselves to thee!

PRAYER (*During this unison prayer the organist should play very softly the music for "We Would See Jesus"*):

O thou great Father of us all, we come to thee seeking thy guidance in the great task of teaching. We would live in fellowship with thee so that we might truly reflect thy love among our fellowmen. Grant that we may so prepare ourselves that our teaching may have power. May the spirit of the Christ shine through our lives and may we, like him, have the courage to "sit in the midst and teach." Amen.

UNISON READING:

The Christian church is a holy place
Where men and women and children and youth
May gather to worship God.
To sing praises unto him and to offer thanks;
And to find service in nobler lives, and in
Deeper reverence, praise.

The Christian church must accept the sacred task
Of the teaching ministry
That little children may grow in fellowship with God;
That youth may come to interpret life
In the terms of Jesus' teachings;
That all people of all ages may catch new visions
For the Kingdom of God, and comprehend the
Possibilities of a finer Christian social
Order in the world, fulfilling the angel's song,
"Peace on earth, goodwill to men."

So may the people of every church
Pledge themselves to the intelligent support
Of Christian education;
May its leaders study to show themselves able workmen,
Establishing the Kingdom of God on earth.

HYMN RESPONSE (Tune—Hamburg):

Teach us, great Teacher of mankind,
The sacrifice that brings thy balm;
The love, the work that bless and bind;
Teach us thy majesty, thy calm.
Teach thou, and we shall know indeed
The truth divine that maketh free;
And knowing, we may sow the seed
That blossoms through eternity. Amen.
—RICHARD WATSON GILDER

READING:

Lord, who am I to teach the way
To little children day by day,
So prone myself to go astray?

I teach them knowledge, but I know
How faint they flicker and how low
The candles of my knowledge glow.

I teach them power to will and do.
But only now to learn anew
My own great weakness through and through.

I teach them love for all mankind
And all God's creatures, but I find
My love comes lagging far behind.

Lord, if their guide I still must be,
O, let the little children see
The teacher leaning hard on thee.
—LESLIE P. HILL

AWARDING OF CERTIFICATES:

Those who are to receive certificates or diplomas will take places in front of the Chancel and remain there until after the Charge is given.)

A CHARGE TO THE TEACHERS:

(This challenging message may be given by the Dean of the school, an instructor, or pastor. At the conclusion of the charge the group returns to its former place—the organist may play softly while this is being done.)

PRAYER:

(This prayer should be the climax of the service and should therefore be given by one who will lead the group into the presence of the living God and in that presence help them to consecrate themselves to the task of Christian education.)

HYMN (Tune—Abends):

O Lord, thy benediction give
On all who teach, on all who learn,
That so thy church may holier live,
And every lamp more brightly burn.

Give those that teach pure hearts and wise,
Faith, hope, and love, all warmed by prayer:
Themselves first training for the skies,
They best will raise their people there.

Give those that learn the willing ear,
The spirit meek, the guileless mind;
Such gifts will make the lowliest here
Far better than a kingdom find.

O bless the shepherd, bless the sheep,
That guide and guided both be one,
One in the faithful watch they keep,
One in the joy of work well done. Amen.

POSTLUDE

*Hartford, Connecticut.

The Hidden Quest

A Dramatic Interpretation of Leadership Training for Youth

By O. G. HERBRECHT*

The Prologue

TIME, *represented as an old man with gray hair and beard, and wearing a long gray gown, appears before the curtain, in an amber spot light. He may carry a staff but does not give the impression of feebleness. He speaks in slow, dignified, sonorous accents.*

TIME: I am the Genius of Time. Behind me stretch the foot-worn trails of centuries. Before me lie the endless unborn years. With eyes that grow old but never dim I mark the onward going of man's soul. Forever restless, dreaming, seeking, it stretches groping hands to touch the Gates of God. The laughter of childhood, the passion of youth, the vigor of manhood, the silver silences of age are but the timeless song of the human heart, the music of its hidden longings, the voice of its unconscious quests, the dirge of all its failures, the paean of all its victories.

Behold tonight the hidden quest of Youth —a holy thing shrouded from profane eyes but burning with eternal fire on the altar of the heart. Oh Church of Jesus Christ, you shall behold life in its climbing hour; life, not perfect but unsatisfied; life not untempted but in a conquering mood; the life of youth—the youth of your home, your church, your land—Youth—like unto God himself—the same yesterday, today, and forever!

Be wise, Oh Church, in this the hour of Youth! Who knows but that the questing hour shall pass ere yet the church has made reply. Be wise, Oh Church of God! Be wise! (*Exit*)

SCENE: *The curtain rises on a woodland scene. To one side of the center rear is placed a Greek style garden seat close to a bush. A second, similar bush is placed toward the front of the stage on the opposite side. Both bushes are so arranged that they can be electrically lighted red, but on separate switches. Enter* YOUTH *from right rear. He is a young man 17-19 years old, neatly dressed in modern, dark suit. The stage lights are blue for the time is evening. He looks about for a moment, begins speaking, and slowly makes his way to the seat.*

YOUTH: Perhaps here in this quiet place I can think—and learn to understand! There is a restlessness within my soul, and all of life I touch becomes as restless as myself. They tell me I am wild and wayward. It may be so—and yet my heart says "nay." I am Youth—eager, dreaming, flaming, but questing—questing—questing! I am a Christian youth, and he, the Christ, has all my heart. The church—God's laws—God's holy day—and prayer—I have them all . . . yes, I have them all! What lack I yet?

There is a quest that calls me
In nights when I am alone—
The need to ride where the ways divide
The Unknown from the Known.
It calls me out of the darkness.
It calls me out of sleep—
"Ride, ride! Far you must, to the end of Dust!
It bids, and on I sweep
To the wide outposts of being
Where there is Gulf alone
And through a Vast that was never passed
I listen for life's Tone . . . .

(*Soft organ or violin music during poem*)

(*After a moment of silence there appears the* SPIRIT OF GAIN-FOR-SELF, *a man, dressed in a glittering gold mantle, lined black. The black is not visible at first. He approaches* YOUTH *from the rear, bends over him and touches him lightly on the shoulder.*)

SPIRIT OF GAIN: Thou lackest, Oh Youth, the Magic Touch! The touch that turneth all things to gold—glittering, shimmering, sparkling gold! I, the Spirit of Gain-for-Self, am the answer to thy quest. All things will serve thee if thou wilt follow me. Even the very stones will turn to bread!

YOUTH: Gold? Gain? Bread? Self? Thou hast said too much—with less thou wouldst have tempted me. Youth's dreams are *outward* bound. . . .

SPIRIT OF GAIN (*Throws out arms with appealing gesture. As he does so his mantle opens, revealing the black lining*): But Youth. . . .

YOUTH: Nay, begone! Spirit of Gain, why is thy mantle black within? (SPIRIT OF GAIN *hastily and in confusion gathers his mantle together.*) Thou canst not hide it now. Who wants a life that, bright without, is dark within—dark as sin itself! (YOUTH *resumes his meditative position and speaks as if recalling a memory.*) It is written, "Man doth not live by bread alone. . . ."

(SPIRIT OF GAIN *recedes in consternation and disappears. His place is taken by the* SPIRIT OF PLEASURE, *a girl, dressed in scarlet.*)

SPIRIT OF PLEASURE: Not gold, Oh Youth! not gold is thy quest, but Pleasure—ringing laughter that echoes through the world the endless round of pleasure day and night. Thy quest hath brought thee to a high but lonely place—as high as the pinnacle of yonder temple—and as lone! Cast thyself down from the pinnacle—mingle with the care free, laughing ones. Thou shalt be gladdened—and loved—and happy! (*Behind scenes is heard the laughter of a group of young people.*) Hark! *That* is the answer to thy quest!

(YOUTH *has listened to* PLEASURE *indifferently, but at the laughter he peers eagerly past the scarlet figure, toward the sound. He starts to rise, but sinks back.*)

YOUTH: There is no harm in pleasure! I am happy too. But, Pleasure, why wearest thou the *scarlet?* There is a menace in thy garb—a hidden danger, ringing through the hollow laugh. No! (*resumes former position.*) It is written again, "Thou shalt not tempt the Lord thy God—" (PLEASURE *recedes in consternation while* YOUTH *finishes quietly.*) Nor Youth!

(*The* SPIRIT OF POWER, *either man or woman, dressed in purple, advances.*)

SPIRIT OF POWER: *They* know thee not, Oh Youth, but I do, for I live in Youth always. The Lust of Power am I! Here is the answer to that which thou seekest. I am the way to power . . . God? Church? Religion? These are as grass that I trample under foot. Think if thou wilt, of the kingdoms of all the world, and the glory of them. All these will I give thee if thou wilt follow me!

YOUTH (*starting up in anger*): Get thee behind me, Satan! Thou wearest purple without, but shadows and sin lurk within thy soul. All that I am—yea, all the spirit beating in my heart came from the very things thou wouldst destroy. I am Youth —careless, wayward, I know, yet this from childhood have I kept, "Thou shalt worship the Lord thy God and him only shalt thou serve!"

(SPIRIT OF POWER *vanishes as the others have done.* YOUTH *walks to and fro in agitation. While his back is turned the first bush glows red. When* YOUTH *turns again he is amazed.*) What now is this? Have old forgotten days come back again? Four thousand years ago a shepherd lad saw such a bush afire, and from it came a voice that called. . . .

(*While he is speaking, the* SPIRIT OF LEADERSHIP, *a girl dressed in white has entered unseen by* YOUTH *and stands near the second bush which, however, does not glow.*)

SPIRIT OF LEADERSHIP: To *leadership,* Oh Youth!

YOUTH (*turning in utmost surprise*): Ah!

SPIRIT OF LEADERSHIP: Yea, to leadership, for this is the innermost secret of thy quest. Like the fire yonder, so there burns within thy soul the call to be a leader. Not to be mastered, but to master, is thy destiny. I am the Spirit of Leadership, and I tell thee thou art *called!*

YOUTH (*wonderingly*): And in my heart a voice is bidding me "Believe!"

SPIRIT OF LEADERSHIP: God hath need of thee and many more. The childhood of the world is thronging the aisles of the church, seeking the way to the Heavenly Father. They will not find him, cannot hold the Way, unless thou dost lead them to the Throne. . . .

YOUTH: Thou hast a thrilling call. But who am I, to do this? I know it is the answer to my quest—I feel it here (*touches his heart*) but I am not prepared. . . .

SPIRIT OF LEADERSHIP: Then do thou prepare thyself. Behold, the church has made for thee a place where thou canst learn.

(YOUTH *is again seated.* SPIRIT OF LEADERSHIP *advances a little. The following characters enter from right and left alternately and go out in opposite direction. Soft music, either organ or violin, may accompany the following presentations.*)

SPIRIT OF THE BIBLE (*white gown trimmed in red, and carrying a Bible*): Here, Oh Youth, is God's Word. It is holy, for it was written by holy men. It is Life for it was written out of the experiences of life. It is Wisdom, for it came out of the wisdom of God. It is Love, for it tells of God, and God is love. Know thou this Book, for it is the Guide of Life for thee and for them that follow thee! (*Exit*)

SPIRIT OF THE TRAINING CLASS (*white, trimmed in lavender, and carrying a textbook*): I am the Class in Training! In thy church, Oh Youth, where thou dost

(*Continued on page 46*)

*Director of Young People's Work, Iowa Council of Religious Education, Des Moines, Iowa. This pageant is taken from the dramatic pageant "The Prophet of the Child," by the same author.

Suggestions for Building Worship Programs

SUGGESTIONS FOR THE NURSERY CLASS FOR NOVEMBER

*By Eva B. McCallum**

If subject matter alone were considered it would be possible to decide months in advance just what to teach in all nursery classes. However, the immediate needs of each child are much more important than any facts that an adult may desire to teach. It is necessary, therefore, that we discover what these needs are in each case before we plan procedure for the nursery class.

It might seem possible to discover needs that are common to most three-year-old children and then prescribe for them in a patent-medicine-like procedure. We find, however, that the influence of material is changed by conditions in presentation and so the teacher's problem cannot be met in this makeshift way. For instance, if the child is not interested our attempt to teach either has no effect upon him or else because of our insistence a feeling of dislike may be developed either toward the idea, the teacher, or the church. This may be true of something that might usually be interesting to the child but because of a greater present interest it cannot find a place in his attention at the moment.

Then too, more than the interest of the child must be considered for an idea cannot be fully accepted nor be of influence unless the child has something in his experience with which it may be related. Development grows as a network, a link here, a re-enforcement there, and if there is nothing to which to tie it is not increased or strengthened.

Therefore, before deciding upon procedure for a given period we must determine at what points our children need help in Christian living and also discover what ways and means are at hand to help them.

Sometimes we begin our planning with a need because there is one so apparent. We then search for ways of interesting and guiding him into helpful experiences.

For instance, we may observe that several of our children are rough with their blocks and other material, that they frequently snatch things from other children, and sometimes hit and push without seeming to realize that others are hurt by their actions. We recognize that this is not Christian-like conduct and we try to determine through study of child development how much restraint and consideration of others is possible at this age.

Our next problem then is how to help the children to learn better ways of acting or how to change to more Christian-like conduct. Although learning and changing are synonymous terms in education, learning is frequently confined in our thinking to attaining mental knowledge. Since this is not the purpose of the nursery class it will save confusion if we think in terms of changing conduct. We may have noticed with older children that the ones who could repeat verses about kindness the quickest are sometimes the ones who put them into practice the least. At any rate, this as a means of changing conduct of the little child is useless.

After the need is discovered the ways and means of meeting it must be found in some natural interest and experience of the child.

There are a number of interests and experiences with which it is possible to connect more considerate ways of acting. The child's play with other children, his relation to his parents, or his treatment of his toys and pets may be so guided as to bring satisfaction and more happiness when consideration for others is shown.

The children's interest in the material in the nursery class and their experience in playing together there is a natural life situation which we may guide in such a way that the children will enjoy sharing and helping others.

Because block-building presents many opportunities for experience in sharing we may plan to give especial attention to helping the children through this experience.

First, we must provide an environment that will make the right action as easy and attractive as possible. A pleasant way for the children to care for their blocks will help. Small containers that they can easily move about will provide some division of the blocks at the start of the play and will also encourage the children to sit farther apart. Peck vegetable baskets are satisfactory. They may be stained an attractive color. Paint thinned two-thirds or more with gasoline will stain sufficiently and will be easy to apply.

Since nothing irritates a child more than physical restriction, we will guard against children sitting too close together. Some distance between children will also make it easier to recognize that certain blocks are being used by another child. Provision for complete change of material at times during the morning will help protect against destructive use of blocks. Confinement and excitement are harmful and the nursery class may do more harm than good if it puts the children in a situation where they are tempted to be unkind.

Preparing an environment that will encourage consideration of others in a natural child-like activity is of much more value than stories or any activities too closely supervised by an adult. However, stories aid in making the child's experiences more meaningful to him. Since new children are more often entering the nursery class in the fall the following story of this situation may aid consideration of them.

Betty was going to the church for the first time. She put on her coat. She put a handkerchief in her pocket. Betty's mother gave her a picture to carry. She said, "The other children will like to see this picture."

Then Betty and her mother and father went out the door and down the steps.

Soon they were at the church. Then Betty went to the door of the children's room.

A lady said, "Come in, Betty. Lou Ann will show you where to put your coat."

Lou Ann showed Betty the place to hang her coat.

Betty gave her picture to Lou Ann. Then she hung her coat on the hook.

Then Betty showed the picture to the other children.

The children showed Betty where the blocks and dolls and other things were.

Betty took paper and crayola. She made another picture to show to the children.

All the children made pictures. They did many things together.

Betty said, "I like to come to the church."

The children were glad that they had helped Betty to have a good time.

Children enjoy taking turns playing that they are coming to the nursery class for the first time. Encourage them to repeat their own experiences and use each child's own name rather than dramatizing the characters in the story.

In these suggestions procedure is planned because a need is recognized first. At another time we may notice some special interest or experience of the children and plan to make use of it to meet some need.

For instance, we find that the children enjoy their blocks. There is the possibility of connecting this interest with the Heavenly Father. The child has a need of associating God with his daily experiences for this is the only way that he can grow to know God. In planning to make use of this interest we will need first to investigate the experience of the children with the source of blocks. Do they see sawing and whittling of wood in the home? Does anyone make them toys of wood? Have they ever seen a tree cut down? If not, we will need to find a better way of associating God with their every day life. To children who have had these experiences, even though they do not live near sawmills, the whittling of small blocks for them from a tree branch will clarify their understanding of where their blocks come from sufficiently to make the association with God's gift of trees.

Three-year-old children need to have their experiences broadened by these simple observations and associations but it is useless and harmful to try to tell stories or give explanations about things they have not seen or done. In the nursery class it is sufficient to give religious interpretation to things the child already does. There is not time to provide entirely new experiences.

We may sometimes plan procedure for the nursery class because of an experience of the children. In November all our children are having some experience with Thanksgiving observances. We will find out what our children do and what understanding and interest they have in Thanksgiving and then decide what religious interpretation can be given.

To be thankful to God for all things is too abstract for the three-year-old child but it is possible for him to be thankful for a few definite things that are important to him. However, several steps are necessary to lead him even this far. The child must first recognize love and care of his parents, have experience in receiving gifts and expressing thanks for them, enjoy a gift provided by God and associate him with the gift, have a feeling of friendliness gradually developed toward God, and then be encouraged to express his thanks.

All of these cannot be accomplished in a few Sundays but activities in the nursery class may help. We may say to two or three children, "Who knows what we say when some one gives us something? I'll play I am giving Jane a picture and see if she knows." If none of the children say thank you we will ask that they give something to us. We may play that the father has brought something home or that a neighbor has brought a gift. We may build a table and serve a dinner, using small pictures of food or have one object to eat and say thanks for it.

*Kansas City, Missouri. Author of *The Nursery Class of the Church School*, Bethany Press.

NOVEMBER SUGGESTIONS FOR THE PRIMARY DEPARTMENT

*Ethel L. Smither**

We thank thee that thou givest us a share
In noble tasks,
We thank thee that thou ever givest strength
To him who asks,
And most of all, for that within each breast—
A holy flame
That makes thy children seek to be like thee,
Our kinship claim,
We give thee thanks, we praise, we magnify
Thy blessed Name.

—MARION COLMAN

A Religious Thanksgiving For Children

In her delightful book, *Adventures In Indigence*, Laura Spencer Porter has an essay on saying grace in which she deplores our custom of saying grace merely for food and drink, and suggests that we might far better say grace over a good book or for the joys of the natural world or for an hour spent with a beloved friend. Has not this suggestion much meaning for the church school teacher of little children during November? There is as much danger of our Thanksgiving being kept on a low material plane as there is of Christmas being commercialized. Why should we teach children to be thankful for homes and fathers and mothers merely because "of the good things which they do for you such as giving food and clothes and beds?" We should add to these lower material comforts, thanksgiving for the greater benefits of fellowship, joy, and comfort within the home. Nor are primary children too young to respond to this spiritual basis for Thanksgiving. Once in teaching a third grade, I asked, "What does your mother do for you which helps to keep you happy?" One child said, "Mother comforts me when I am sad." Thinking that the child was making an imitative conventional answer, I asked the child to tell me some times when mother had comforted her. The child told an experience in which a beloved doll was broken. The mother helped her to bear her sorrow. Then another child in the group said, "I know what she means. One day I was bad and when I told mother I was sorry, she kissed me."

Suggested Emphases

With the thought in mind of helping children this year to be thankful for the more spiritual blessings of God, let us choose our possible emphases for the November worship services. We would suggest the following:

1. Thanksgiving for happy homes.
2. Thanksgiving for beautiful things.
3. Thanking God for our chance to share.
4. Thanking God that he is near and helps us to do right.
5. Thanking God for friends and the joy they give us.
6. Thanking God for storybooks and pictures.
7. Thanking God for our beautiful church.

The materials listed below and the enterprises suggested are chosen with these worship emphases in mind.

Suggested Enterprises

There is no time of the year when an activity which can claim the interests and efforts of the entire department, can be better planned than during November. Each grade may have its special assignment for the carrying out of major departmental activities. There may, first of all, be those activities that will help the children to feel joy in God's goodness and his bounty. Perhaps small groups of children may be taken for walks. Each group may come back and report some of the beauties of the outdoor world which they saw. A simple lunch with grace, connected with the thought of how God gives gifts to his children may be another approach.

There may be some extended trips. Some may be made out into the country to see the natural beauties; the autumn leaves, the glory of the sky in autumn, and in some sections of the country, the late flowers. They may see the red apples lying in piles in the orchards, the yellow pumpkins, and the corn harvested for the winter. Other trips may be taken to discover those workers who have helped to make this world a safe and happy place for God's children. The traffic policeman is such a workman, the fireman another. A trip to a bakery would be excellent. Before going, the teacher might tell the story, "A Loaf of Bread," (see list of stories) and recite or sing to the children the verse, "Back of the loaf is the snowy flour." For music see Shields' song book noted below. A second type of trip would make clear to the children how they could help to make this world a safe and happy place for God's children, learning of the specific needs of certain under-privileged or lonely groups, by visiting the institutions where they live. Out of all these experiences might grow the third type of activity, that is, creative activities. The children might write songs, and poems of their experiences or they might make drawings to illustrate them. The children might also want to make posters showing what father, mother, teachers, and other friends do for them. These posters give the workers a splendid opportunity to stress Thanksgiving for spiritual benefits. Then the children may be led to draw or select pictures for posters which show happy times at home such as story-telling times and games, rather than pictures merely of food and so on.

Then there should be activities which give the children a chance to do their part in making a friendly world. Out of these activities there should grow for the child a sense of God's nearness when one is doing right, and of his never-failing companionship with those who seek the Kingdom of God. Perhaps the department as a whole may plan a Thanksgiving basket. One group may decorate, another may make candy, still another may go to market in order to purchase materials for it. Some of the older children may be made responsible for arranging the articles in the basket. The children may learn to sing Thanksgiving songs, as one way of helping to make others glad at Thanksgiving time. A very simple Thanksgiving pageant may be planned by the children as an entertainment for their fathers and mothers. Still another group of activities might center around "Enjoying the Beauties of the Church, and Making the Church More Beautiful."

Materials

PICTURES

"We Give Thee Thanks," Smith, Primary Picture Set, First Year, published by the Christian Board of Publication.

"The Angelus," Millet.

"The First Thanksgiving," *The Elementary Magazine*, November, 1928.

"Sharing the Feast," Primary Pictures, Set No. 2, Part 1, The Graded Press.

Pictures showing beauty in the autumn, and beauties of home companionship.

SONGS

"We thank Thee, Father," *Worship and Conduct Songs for Beginners and Primaries*, Shields.

"God is Near,"—same book by Shields. May also be found in Primary Quarterly, first year, Part 1. Graded Lessons, revised. Christian Board of Publication.

"We thank Thee"—especially stanza 3—*Songs in Season*. A. Flanagan Co. Also in Teacher's Manual, Course III, Part 1, appendix b. The Graded Press.

"The Lord Hath Done Great Things for Us." *Melodies*, Leyda Publishing Co. Also in March, 1930, *International Journal*.

"The Children's Thanksgiving Hymn," *Songs for Little People*, Danielson & Conant.

"Can A Little Child Like Me?"—stanza 3—*Songs for Little People*, Danielson & Conant.

POEMS

"A Good Thanksgiving," Marion Douglass, Primary Stories, Course III, No. 7, also in the *Elementary Magazine*, November, 1929.

"How lovely is the maple
In her gold and crimson gown,
The birches are in yellow
And the oaks in golden brown.

How priceless are the treasures
Each season to us brings!
We thank Thee, heavenly Father
For so many lovely things."

—ELIZABETH C. TAYLOR

"I am grateful for so many things,
There is such joy in living,
I find each day that comes to me
A day for real Thanksgiving."

—ELIZABETH C. TAYLOR

BIBLE

Psalm 100 may perhaps be memorized by the third grade as their contribution to the worship service on Thanksgiving Day.

"It is a good thing to give thanks unto the Lord, And to sing praises unto thy Name, O Most High." Ps. 92.1

"I will give Thee thanks with my whole heart." Ps. 138.1

STORIES

"The Thankful Robin," Guild & Poor.

"The King's Thanksgiving," *Tell Me Another Story*, Bailey.

"When the Indians Invaded Hartsville," *Pilgrim Elementary Teacher*, November, 1928.

"The Angelus," Menefee, *Child Stories from the Masters*, Rand McNally Co.

"The Boys' Thanksgiving Night, and A Thanksgiving Wagon," Course II, Part 1, The Judson Press.

"A Loaf of Bread," *Story Worship Programs for the Church School Year*, Stowell. (Omit the first paragraph and simplify the vocabulary throughout.)

"Anytime and Anywhere," Moore, (see page 31).

Suggested Worship Service

THEME: Thanking God That He Is Near

CALL TO WORSHIP:

I will give Thee thanks with my whole heart.

Response by the children: The Lord hath done great things for us, *Melodies*. Leyda Publishing Co. Also March *Journal*.

SONG: "God Is Near"

CONVERSATION:

One day I was sitting in church. It was just about time for church service to begin. The organist was playing the organ very softly, and the music was beautiful. There was a vase of pink lilies on the altar. As I sat looking at the lilies and listening to the music, I thought, "This is where we come to worship God." I thought of how I wanted to please God. I felt how near God was to me and my heart was glad. Did you ever feel that God was near to you? (Let the children tell of times when they have felt God's nearness. Try to connect these experiences with

*Elementary Editor, Methodist Episcopal Church, Cincinnati, Ohio.

any trips into the outdoor world, or to see workers that you may have had this month.

STORY:

There was a boy once who found that God was near him whenever he needed him. Tell the story, "Anytime and Anywhere." (See following story.)

PRAYER:

Dear Heavenly Father, so many things make us happy at Thanksgiving time and all through the year. Your love and your care are with us always. Your helpers keep us safe all through the day and night. We thank you for them but most of all we thank you because you are near us, and we can ask you for help whenever there is anything hard to do. We can tell you all about the things that make us joyful. We thank you for your love. Amen.

SONG: "The Children's Thanksgiving Hymn"

OFFERTORY:

As the money is brought forward to the superintendent, say, "This money which we bring will help other people to know more about their Heavenly Father who loves them and helps them.

OFFERTORY SONG:

Offering Hymn, *Songs For Little People*, Danielson & Conant.

"Anytime and Anywhere"

Jerry lived in a big white house among the trees. Near it was a little white house on the top of a pole. Every morning when the sunshine lighted up the world, Jerry pulled a little string that hung down by the pole. "Click," and the door of the little house opened. Out came the pigeons. "Coo-coo-rooket-a-roo," they said, and flew away. At night when the long shadows came creeping the pigeons flew back. "Coo-coo-rooket-a-roo, coo-coo-rooket-a-roo," they said, and Jerry pulled the string. "Click" went the door, and they were safe inside. Then Jerry climbed the steps of the big white house and went inside to find mother.

"Why do the pigeons talk so much at night?" he asked mother, when he had climbed up on her lap. "They say, 'Coo-coo-rooket-a-roo' over and over again."

"I guess they must be doing what we are doing now," said mother. "They are telling over all the things that happened to-day."

"What do they say?" asked Jerry.

"First, they tell about all the happy things," said mother. "How warm the sunshine felt on their feathers. How blue the sky was when they flew up near it. How good the yellow corn tasted that Jerry scattered for them."

"I am glad for the sun and the blue sky, too," said Jerry, "and I played in the garden with my ball and my kiddie car. I didn't have corn to eat, but I had an apple tart." Then very softly he asked, "Do they tell about the sorry things, too?" You see, there were some sorry things that Jerry had to tell that night.

"Oh, yes," said mother. "Tiny Pigeon tells about flying down on the ground where her mother told her not to go, and how the cat almost caught her."

"Well," said Jerry, "I said ugly words to Jack today when he wanted to play with my cart, and I wouldn't give him half of my apple tart. And I guess—I guess I didn't say 'yes' when you called me in to dress."

"There is Someone who would like to have a little boy tell him about all the happy things and all the sorry things that have happened today," said mother.

"I know," said Jerry, "the Heavenly Father." So he knelt down by his bed. First he told the Heavenly Father about all the happy things. And then he told about the sorry things.

"That was a very long prayer," said Jerry. "I had so much to tell the Heavenly Father."

"If you had said, 'Help me' today in the garden when Jack wanted the cart, perhaps you would not have said those ugly words," said mother.

"Can I talk to the Heavenly Father in the garden?" asked Jerry.

"Why, yes," said mother. "He can hear anytime, anywhere. And you could have said 'Thank you' when you were riding on your kiddie car."

"I'll do it tomorrow," said Jerry, "if the Heavenly Father can hear anytime and anywhere."

The next morning Jerry opened the door of the little pigeon house. "Coo-coo-rooket-a-roo," said the pigeons as they flew away. Then Jerry looked up to the blue sky, and he thought about the Heavenly Father, and said:

"For the big yellow sun and the sky of blue,
For the wind in the trees and my pigeons' soft 'coo,'
Thank you, Father, thank you."

He scattered corn for the pigeons, and then he went into the house to eat his breakfast. Before he ate a bite he folded his hands and said:

"For bread to eat and milk so good,
For those who work to give us food,
Thank you, Father, thank you."

Then Jack came over to play. For a while they played ball, and then they began to play jitney bus. "I'll take the cart for my bus," said Jack.

"No, you can't have it—" Jerry began, and then he remembered, and he said:

"To let Jack play with my new red cart,
And give him half of my apple tart,
Help me, Father, help me."

And he didn't say the ugly words. And when mother called him and gave him a cookie, he broke it in half and gave a piece to Jack.

Then Jack went home, and mother came to the door and called, "Jerry! Jerry" Now Jerry heard her perfectly well, but he just sat still on the kiddie car for a moment. He did not want to go in. Then he remembered, and he said:

"To listen well and answer 'yes,'
When mother calls me in to dress,
Help me, Father, help me."

And then he ran into the house.

That night when the shadows came creeping, creeping, Jerry knelt by his bed and said:

"For mother, who tucks me in to sleep,
When evening shadows softly creep,
Thank you, Father, thank you.

—JESSIE ELEANOR MOORE, from *Picture Story Paper*. Used by permission.

NOVEMBER SUGGESTIONS FOR THE JUNIOR DEPARTMENT

*By Edna M. Crandall**

There is no other theme for the Thanksgiving season as appropriate as that of "Gratitude." Even though we may use it for each recurring set of worship programs for the month of November, it is not too frequent to bring to the attention of junior children the fact of God's constant care of us and the gifts which He through love bestows upon us, and to give to these boys and girls the privilege of expressing their gratitude through appropriate services of worship built upon this important theme.

THEME FOR THE MONTH: GRATITUDE

First Sunday: *Expressing Gratitude to the Giver of All Gifts.*

Second Sunday: *Gratitude for a Country at Peace.*

Third Sunday: *Lessons in Gratitude from the Pilgrim Fathers.*

Fourth Sunday: *Gratitude for Plenteous Harvests.*

Fifth Sunday: *Sharing God's Gifts.*

MUSICAL THEME FOR THE MONTH: THE PILGRIMS' CHORUS, RICHARD WAGNER.

MEMORY WORK: PSALM 100.

November 2

THEME: *Expressing Gratitude to the Giver of All Gifts.*

PIANO PRELUDE

CALL TO WORSHIP:

Leader: Make a joyful noise unto the Lord, all ye lands.
Response: Serve the Lord with gladness; come before his presence with singing.
Know ye that the Lord he is God: It is he that hath made us and we are his. We are his people and the sheep of his pasture.
Leader: Enter into his gates with thanksgiving, and into his courts with praise.
Response: Give thanks unto him and bless his name;
For the Lord is good; his lovingkindness endureth forever,
And his faithfulness unto all generations.
Musical Response:
Praise God from whom all blessings flow,
Praise him all creatures here below,
Praise him above, ye heavenly host,
Praise Father, Son, and Holy Ghost. Amen.

LEADER: There are many times when deep down in our hearts we feel sincere gratitude to our parents, friends or to the Giver of our greatest gifts, but at the same time we feel that we have no words at our command, great and fine enough to express that gratitude. It was so with the people of Israel, when after years of toil they had completed the rebuilding of their temple which had been destroyed by enemies before the exile. Of all their hymns they could find none that quite expressed the deep gratitude they felt toward Jehovah, their God. So they wrote, for this special occasion, the dedication of the second temple, the psalm which we have just read. It so well expresses the deep gratitude of joyful hearts that it has been used ever since as a hymn of thanksgiving by Jews and Christians alike. When we do not have words of our own to express our gratitude to God for his goodness, we may turn to the great psalms of thanksgiving of the Hebrew people or the great thanksgiving hymns of the Christian church, and there find the words we need. As we use them they become our expressions of gratitude to the Heavenly Father.

HYMN: "Come, Ye Thankful People, Come"

RESPONSIVE SERVICE:

Leader: Bless the Lord, O my soul;
And all that is within me, bless his holy name.
Response: Bless the Lord, O my soul,
And forget not all his benefits:
Leader: Who forgiveth all thine iniquities;
Who healeth all thy diseases;
Response: Who redeemeth thy life from destruction,
Who crowneth thee with lovingkindness and tender mercies.
Leader: I will give thee thanks with my whole heart;
Before the gods will I sing praises unto thee.
Response: I will worship toward thy holy temple,
And give thanks unto thy name for thy lovingkindness and for thy truth. For thou hast magnified thy word above all thy name.
Leader: In the day that I called thou answeredest me,
Thou didst encourage me with strength in my soul.
Response: All the kings of the earth shall give thee thanks, O Lord,
For they have heard the words of thy mouth.
Leader: Yea, they shall sing of the ways of the Lord;
For great is the glory of the Lord.
Response: For though the Lord is high, yet hath he respect unto the lowly;
But the haughty he knoweth from afar.
Leader: O give thanks unto the Lord; for he is good.
For his loving kindness endureth forever.
Response: Let the redeemed of the Lord say so,
Whom he hath redeemed from the hand of the adversary.
Leader: O that men would praise the Lord for his loving kindness,
And for his wonderful works to the children of men.
Response: And let them offer the sacrifices of thanksgiving,
And declare his works with singing.
Leader: Let them exalt him also, in the assembly of the people,
And praise him in the seat of the elders.
Response: Whoso is wise will give heed to these things,
And they will consider the loving kindnesses of the Lord.
Musical Response:
Thy word have I hid in my heart,
That I might not sin against thee,
Blessed art thou, O Lord,
Teach me thy statutes. Amen.

*Assistant Clerk, Probate Court, District of New Haven, New Haven, Connecticut.

A LITANY OF THANKSGIVING (*To be used throughout the month*):

Leader: Let us pray.
Almighty God, our Heavenly Father, from whom cometh every good and perfect gift, with grateful hearts we come to thee in recognition of all thou hast done for us.
For the life which thou hast given to us and the beautiful world in which we live,
Response: Our Father, we thank thee.
Leader: For the great Christian church which has been the inspiration of men throughout the ages, its great psalms and hymns which have helped to give new courage and hope in times of trouble and sorrow,
Response: Our Father, we thank thee.
Leader: For our great country, noble in its ideals and fortunate in its Christian leaders, past and present,
Response: Our Father, we thank thee.
Leader: For the dauntless spirit of the pilgrim fathers, whose devotion to thee led them to brave the dangers of an unknown sea in order to found a new home built upon Christian principles of worship,
Response: Our Father in Heaven we thank thee.
Leader: For the many plenteous harvests that have brought prosperity and comfort to our people and the hope of future prosperity,
Response: Our Father, we thank thee.
Leader: For the feeling of friendliness and brotherhood among all peoples that is increasing with the years, and the great and glorious hope that thy kingdom will soon come upon all the earth.
Response: We give thee grateful thanks our Father.
All: Amen.

HYMN (May be sung by junior choir): Tune—Nun Danket

"Now Thank We All Our God"
With hearts and hands and voices,
Who wondrous things hath done,
In whom his world rejoices;
Who, from our mothers' arms,
Hath blessed us on our way
With countless gifts of love.
And still is ours today.

Oh may this bounteous God,
Through all our life be near us,
With ever joyful hearts
And blessed peace to cheer us;
And keep us in his grace,
And guide us when perplexed,
And free us from all ills
In this world and the next.

OFFERTORY SERVICE (*To be used throughout the month*):

Leader: Let us show our gratitude through our offering. From whom do all good gifts come?
Response: Every good and perfect gift is from above, coming down from the Father.
Leader: What may we do in return?
Response: Freely ye have received, freely give.
Leader: In what spirit should our gifts be given?
Response: Let each one give according as he purposeth in his heart, not grudgingly, or of necessity: for God loveth a cheerful giver.
Leader: What did Jesus say about the matter of giving?
Response: It is more blessed to give than to receive.
Offertory Music: Selection from "The Pilgrims' Chorus."
Response: All things come of thee O Lord,
And of thine own have we given thee. Amen.

HYMN: "For All the Blessings of the Year."

November 9

Armistice Service

THEME: *Gratitude for a Country at Peace*

PIANO PRELUDE

OPENING SENTENCES:

Leader: Proclaim liberty throughout all the land, unto all the inhabitants thereof.
Response: Let the oppressed go free, break every yoke.
Leader: Then shall thy light break forth as the morning,
And thine health shall spring forth speedily.
Response: And thy righteousness shall go before thee,
And the glory of the Lord shall be thy reward.
Musical Response (Tune—America):
God, grant us now thy peace,
Bid all dissensions cease,
God, send us peace.
Peace in true liberty,
Peace in equality,
Peace and fraternity.
God, send us peace. Amen.

HYMN: "Not Alone For Mighty Empire" (Tune—Austria)

Not alone for mighty empire,
Stretching far o'er land and sea,
Not alone for bounteous harvests,
Lift we up our hearts to thee.
Standing in the living present,
Memory and hope between,
Lord, we would with deep thanksgiving
Praise thee more for things unseen.

Not for battleships and fortress,
Not for conquests of the sword,
But for conquests of the spirit
Give we thanks to thee, O Lord;
For the heritage of freedom,
For the home, the church, the school,
For the open door to manhood
In a land the people rule.

For the armies of the faithful
Lives that passed and left no name,
For the glory that illumines
Patriot souls of deathless fame,
For the people's prophet leaders,
Loyal to thy living word,
For all heroes of the spirit,
Give we thanks to thee, O Lord.

God of justice, save the people
From the war of race and creed,
From the strife of class and faction,
Make our nation free indeed;
Keep her faith in simple manhood
Strong as when her life began,
Till it finds its full fruition
In the Brotherhood of Man. Amen.
—WILLIAM P. MERRILL

SCRIPTURE: The blessings of a land at peace. Ezekiel 34:25-28

HYMN: "Angel of Peace."

A LITANY OF THANKSGIVING. (*See program for November 2*)

OFFERTORY SERVICE. (*See program for November 2*)

HYMN: "Lord, While for All Mankind We Pray" (See September *Journal*)

November 16

THEME: *Lessons in Gratitude from the Pilgrim Fathers*

PIANO PRELUDE

HYMN: "O God, Beneath Thy Guiding Hand"

(Have the children tell the story of the pilgrims with the aid of the following pictures, which the leader should place upon the table at the front of the room, one after another as some child tells the part of the story which it represents.)

"The Mayflower"
"The Embarkation of the Pilgrims," Weir
"The Departure of the Pilgrims from Delft Haven," Cope
"The Landing of the Pilgrim Fathers," (Sheffield Gallery)
"Pilgrims Going to Church," Boughton
"The First Thanksgiving," Taylor

(Have the children enumerate the things for which the pilgrims gave thanks to God. Then have them compare these with the many comforts and luxuries which we have today. Bring out the point that for every blessing that the pilgrims received they immediately remembered the Giver, while we, who have so much more for which to be thankful too often take everything we have for granted and think only occasionally of the Source of all our gifts.)

HYMN: "Faith of Our Fathers"

SCRIPTURE (From memory): Psalm 100

A LITANY OF THANKSGIVING. (*See program for November 2*)

OFFERTORY SERVICE. (*See program for November 2*)

HYMN: "Praise to God, and Thanks We Bring"

November 23

Thanksgiving Service

THEME: *Gratitude for Plenteous Harvests*

PIANO PRELUDE

CALL TO WORSHIP:

Leader: O come, let us sing unto the Lord;
Let us make a joyful noise to the rock of our salvation.
Response: Let us come before his presence with thanksgiving,
Let us make a joyful noise unto him with psalms.
Leader: For the Lord is a great God,
And a great king above all gods.
Response: In his hand are the deep places of the earth,
The heights of the mountains are his also,
The sea is his and he made it,
And his hands formed the dry land.
Leader: O come let us worship and bow down,
Let us kneel before the Lord our Maker.
Response: For he is our God,
And we are the people of his pasture and the sheep of his hand.
Response: "Praise God From Whom All Blessings Flow"

HYMN: "We Plough the Fields and Scatter"

SCRIPTURE: Psalm 103 (Responsive Service for First Sunday may be used if preferred.)

THANKSGIVING STORY (See *Stories For Every Holiday*, Bailey, or the story of the first Thanksgiving may be told with the use of the picture "The First Thanksgiving" by Taylor.)

SONG (Junior Choir): "For Peace and For Plenty."

A LITANY OF THANKSGIVING. (See program for November 2.)

OFFERTORY SERVICE. (See program for November 2.)

HYMN: "Now Sing We a Song for the Harvest"

November 30

THEME: *Sharing God's Gifts*

PIANO PRELUDE

OPENING:

Not what we give, but what we share,
For the gift without the giver is bare,
Who gives himself with his alms feeds three,
Himself, his hungering neighbor, and Me.

HYMN: "When Thy Heart With Joy O'erflowing"

STORY: "Not What We Give, But What We Share" (From "The Vision of Sir Launfal, Lowell. Adapted by Frances M. Dadmun in *Living To-gether*, or it may be found in *Knights of Service* by Bradshaw.)

A LITANY OF THANKSGIVING. (See program for November 2.)

OFFERTORY SERVICE. (See program for November 2)

HYMN: "Love Thyself Last"

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NOVEMBER SUGGESTIONS FOR LEADERS OF YOUTH

*By Roy E. Burt**

INTERMEDIATES

November 2

THEME: *The Way Out*

MUSICAL PRELUDE

CALL TO WORSHIP

Leader: They that wait on the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; they shall walk and not faint.

Response: The fear of the Lord is the beginning of wisdom.
Trust in the Lord with all thine heart; and lean not unto thine own understanding.
In all thy ways acknowledge him, and he shall direct thy paths.

HYMN: "Courage, Brother, Do not Stumble"

LEADER: "Which Way?"

"To every man there openeth
A way, and ways, and a way,
And the high soul climbs the high way,
And the low soul gropes the low;
And, in between on the misty flats,
The rest drift to and fro.
But to every man there openeth
A high way and a low,
And every man decideth
The way his soul shall go."
—OXENHAM

"After more than a century of trying one method and another of dealing with the traffic in intoxicating liquors, we are compelled to decide which way. To falter, to hesitate, is to lose much that has been gained by the toil and sacrifice of the years. The only way out is to go ahead in loyal cooperation with the ideals and convictions which gave us prohibition."

First Participant:

Bishop Manning says, "Prohibition is the law adopted by the overwhelming majority of our people after long consideration and discussion, and judged by its results on the whole, it is a good law. It is one of the greatest efforts toward moral and social betterment that has ever been attempted, and our action in making this effort is influencing the thought of the world."

Second Participant:

"Opponents of prohibition seldom appeal directly for the return of the original saloon. They do not defend the saloon. *Yet it was the product sold and its effects that made the saloon intolerable!* 'Modification' is the pleasant term that represents the legalizing of such products as wines and beer. The wets know, but some drys forget, that ninety per cent of the business of the old-time saloon was with these so-called mild beverages. Recent scientific experiments here and abroad show that loss of speed, sureness, and skill follows the use of even a single glass of beer. 'Modification' is not the doctrine for the machine age with its requirements of a steady hand, a quick eye, and dependable nervous control. Medicine now admits that alcohol is not a stimulant but a depressant, 'creating only an illusion of vigor that does not exist,' as Dr. Howard A. Kelly states."[1]

Third Participant:

"'Personal liberty' is a term often loosely used. 'Personal liberty to take a drink when I want it,' seems to be the full expression. But what is personal liberty? Our laws and Constitution do not know the term. The English common or unwritten law used personal liberty to describe the person's power of locomotion *without restraint unless by due process of law.* Where social safety begins, personal liberty ends. And this is true of all human relationships, law or no law. The family takes something of personal freedom from each member; so with the school; so, as we have seen, with the team. If government gives back more in security, comforts, and enlightenment than one could win for himself with such liberty as he yielded, law and government indeed are justified."[1]

Fourth Participant:

"What About Government Sale? 'If the States made and sold intoxicants, and no individual received the profits, wouldn't that be a reasonable compromise?' asks one student. This system, now on trial in Canada, is supposed to do away with the old-time saloon, the bootlegger, and the use of 'hard' liquor. But recent official reports of the Canadian liquor boards themselves appear to deny these claims. The experiment seems to be no more successful today in Canada than it proved years ago in South Carolina. Seven provincial liquor control boards for a Canadian territory with 10,000,000 inhabitants report an annual government sale of $160,000,000 in intoxicants,—*thirteen dollars per capita per annum.* The Saskatchewan liquor board states that arrests for drunkenness increased 125 per cent, in the first eight months of government sale. 'As much liquor is sold by bootleggers as is sold in government stores,' the report adds. The Alberta liquor board says: 'Our greatest problem is moonshine in the country districts.' British Columbia's board says: 'Bootleggers increased 111 per cent in the first year.' 'Hard' liquor sales have increased fifty per cent since the opening of Canada's beer parlors. These are government statements."[1]

LEADER:

The Commission on Youth and Law Observance says farther: "You cannot make peace with such a business" said one leader. "You have on one side victims of an appetite and on the other greed and cupidity capitalized. You cannot let them get together without encouraging every possible abuse and disorder. When the governments permit and license the business in intoxicants, they are partners in crime, vice, corruption, pauperism, brutality, injury, and death." The liquor interests were prominent in politics. The traffic was like an absolute monarch in some parts of the country, owning political machines, controlling police, threatening other businesses, while it ruined those who entered it to reform conditions. In spite of this control, possible only when voters were careless and indifferent, the entire industry was eventually outlawed.

"It was not revolution but evolution that brought an end to the legal business of debauchery. Common sense, education, a sense of responsibility and moral stamina won at the ballot boxes."

We will not surrender the victory gained at such a price. We will carry on. Each has a part. To that end we would keep our own lives untouched by the stain of intoxicants. We will give our best efforts in cooperation with others to realize the dream of the past.

Move to the fore!
Say not another is fitter than thou.
Shame to thy shrinking—up—face thy task now.
Own thyself equal to all a soul may.
Cease thy evading—God needs you today.
Move to the fore!

God himself waits and must wait till you come;
Men are God's prophets though ages be dumb—
Halts the Christ Kingdom with conquest so near?
Thou art the cause, thou soul in the rear.
Move to the fore!
—Author Unknown

PRAYER: (Let the prayer be thanksgiving for the victories of the past and a petition for guidance and leadership for the days ahead that righteousness may triumph.)

HYMN: "I Would Be True"

November 9

THEME: *The Final Victory*

MUSICAL PRELUDE

CALL TO WORSHIP:

Leader: Make a joyful noise unto the Lord, all ye lands.

Response: Serve the Lord with gladness; come before his presence with singing.

Leader: Know ye that the Lord he is God: it is he that hath made us and not we ourselves: We are his people, and the sheep of his pasture.

Response: Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name.

Leader: For the Lord is good: his mercy is everlasting; and his truth endureth to all generations.

Response: Oh sing unto the Lord a new song: sing unto the Lord all the earth.

All: Sing unto the Lord, bless his name. Show forth his salvation from day to day.

HYMN: "O God, Thy World Is Sweet with Prayer"

POEM:

"The Dream"

Ah, great it is to believe the dream
As we stand in youth by the starry stream;
But a greater thing is to fight life through,
And say at the end, "The dream is true!"
—EDWIN MARKHAM

LEADER:

It was a dream of a country redeemed from drunkenness, a dream of society which would make it impossible for some men to profit from the appetites of their brothers, a dream of a day when the curse of the organized liquor traffic should be removed from our nation that lay back of the movement for prohibition. This dream is possible of realization. This victory can be achieved.

(The following from Nolan Best's "Yes, It's the Law" gives some idea of what final victory may mean. It may be given by one person or presented by two or three.)

Young Americans of today will live to see a fairer America than their fathers ever knew.

In their politics they will enjoy a blessed immunity from the canker of a corrupt and corrupting trade which, without the extenuation of a single social usefulness, has for generations past thrived principally on the excesses to which it could tempt the appetites of those who did not know how to govern themselves.

In their public life they will be free from the carping selfishness of men who refuse to subject private tastes to regulations conserving the common welfare of the masses.

In their social life they will be delivered from the humiliating folly of conceited "smart sets" who consider it an exploit to trade with outlawed bootleggers for contraband goods.

By consequences in their legal life they will no longer have to contend with the corruption of public servants accomplished through the fabulous profits of bootleggers—the bootleggers' "occupation gone."

Above all in their home life they will be released forever from one of the heart chilling fears with which parents have in other days watched their young folks at the verge of manhood and womanhood going into the joyful fellowships of youth and the magic experiences of romantic love.

For the sons and daughters of clean American homes there has been a great peril in the years past. Most of them could be trusted to live purely and honor their upbringing if only somewhere amid the temptations of their youth they were not beguiled with strong drink to bid farewell to their sober sense. That happening, no one could guess what else would happen.

But in the not far distant future hour when America, not because of the law so much as because of a rising conscience and a clearing mind, extinguishes the fire of cupidity and passion that burned in the wine glass, the youth of America will go forth for life unmenaced by one of its greatest foes, and trusted moreover with a freedom such as youth till now has never known in civilization.

In dry America "mankind shall then be truly free."

PRAYER:

Father, for the great souls of the past who have dreamed of a better day, we thank thee. For those whose heroic faith and steadfast devotion has brought us thus far on our way to a better world we are truly grateful. This day we pray for every noble spirit that seeks a better day. We would commit ourselves in unfaltering allegiance to the great crusade for sobriety and temperance. With an ever deepening faith in the final triumph of righteousness and truth we give ourselves to thy will.
—Amen.

HYMN: "Lead On, O King Eternal"

November 16

THEME: *The Desire for Peace*

MUSICAL PRELUDE: "Chorale for Peace" from *Singing Pathways* by Dickie

CALL TO WORSHIP (*In Unison*): Psalm 8

HYMN: "Follow the Gleam"

LEADER: (Here the leader may present a story showing the desire for peace—"The Christ of the Andes" or other stories from *Peace Stories* by the American Friends Service Commission or one of the stories from *Cease Firing* by Winifred Hulbert would be

*Epworth League and Young People's Work, Board of Education, Methodist Episcopal Church, Chicago, Illinois.

[1] From *Youth and the Law*, issued by the Commission on Youth and Law Observance.

suitable. Or the following may be used:)
The poet has put into verse this desire of our own time for peace:

O brother, lift a cry, a long world-cry
Sounding from sky to sky—
Thy cry of one great word,
Peace, peace, the world-will clamoring to be heard—
A cry to break the ancient battle-ban,
To end it in the sacred name of man!
—EDWIN MARKHAM

READING:
"O War, I hate you most of all because you lay your hands upon the finest qualities in human life, qualities that rightly used would make a heaven on earth, and you use them to make a hell on earth instead. You take our spirit of courage and devotion, and instead of letting it be a benediction in the world you use it to burn cities and sack cathedrals and slay men. You take our loyalty that well used would redeem the world, and you harness it to a movement that inevitably means the rape of women, the murder of children, and the starving of whole populations. You take our religion, and to help your deadly work you rend our God in pieces and make of him a score of tribal deities to whom men pray, as old barbarians, before our Lord had come, prayed to their idols as the Gods of War. You take our science, the fruit of our dedicated intelligence, and you make even of that an effective minister of hate. This is the deepest charge against you, that you take our noblest powers and prostitute them to destructive ends. (Quoted from Dr. Harry Emerson Fosdick in *The Sword and the Cross* by Kirby Page.)
This hatred of war is one of the expressions of our desire for peace today.

READING:
The truth of this is slowly dawning upon us. Appalled by the shameful waste of life occasioned by the World War, men have begun laying the foundations of a new society. The old education, the old diplomacy, the old business, the old religion are passing away. We are building anew. We are profiting by the mistakes of the past. We are turning away from the things that divide. We face toward the things that unite. We are constructing a civilization built upon the principle of peace, of human brotherhood. We are rising above the barbarism of disunity. We are premising our future upon the interdependence of nations, the unity of mankind. (From *Highways to International Good Will,* by Walter Van Kirk).

LEADER: At last this desire for peace so common to all peoples, nations, and races has found expression in an agreement among the nations.

THIRD READING: "General Pact for the Renunciation of War"
Signed at Paris, August 27, 1928
The President of the German Reich, the President of the United States of America, His Majesty the King of the Belgians, the President of the French Republic, His Majesty the King of Great Britain, Ireland and the British Dominions beyond the Seas, Emperor of India, His Majesty the King of Italy, His Majesty the Emperor of Japan, the President of the Republic of Poland, the President of the Czechoslovak Republic,
Persuaded that the time has come when a frank renunciation of war as an instrument of national policy should be made . . . Convinced that all changes in their relations with one another should be sought only by pacific means . . . Hopeful that, encouraged by their example, all the other nations of the world will join in this humane endeavor . . . Have decided to conclude a Treaty . . .

Article 1.
The High Contracting Parties solemnly declare in the names of their respective peoples that they condemn recourse to war for the solution of international controversies and renounce it as an instrument of national policy in their relations with one another.

Article 2
The High Contracting Parties agree that the settlement or solution of all disputes or conflicts of whatever nature or of whatever origin they may be, which may arise among them, shall never be sought except by pacific means.
(If your group has the poster issued by the National Council for Prevention of War display it and have the entire group read it in unison.)

PRAYER:
O God Our Father we thank thee for this longing for peace and amity which thou hast implanted in the hearts of all peoples. We thank thee that it has survived all these years of hatred, misunderstanding, and bitterness. We rejoice that even war with all its terrible destructive force has not destroyed this longing.

We pray now that thou wilt fan this age long desire for peace into an all consuming passion in our hearts. Help us to give ourselves anew to the cause of peace that this dream of the ages may begin to come into realization in our time. This we ask in the name of the Prince of Peace. Amen.
HYMN: "I Would Be True"

November 23

THEME: *The Way to Peace*

MUSICAL PRELUDE
SCRIPTURE READING: Matthew 4: 38-48. (Preferably Moffats translation.)
HYMN: "We've a Story to Tell to the Nations"
INVOCATION: "Show us thy ways, O Lord;
Teach us thy paths.
Lead us in thy truth, and teach us;
For thou art the God of our salvation;
On thee do we wait all the day.
RESPONSE: Our soul waiteth for the Lord:
He is our help and shield."
POEM: "The Larger Prayer"

At first I prayed for light:
Could I but see the way,
How gladly, swiftly would I walk
To everlasting day.

And next I prayed for Strength:
That I might tread the road
With firm, unfaltering feet, and win
The heaven's serene abode.

And then I asked for Faith:
Could I but trust my God,
I'd live enfolded in his peace,
Though foes were all abroad.

But now I pray for Love:
Deep love to God and man,
A living love that will not fail,
However dark his plan.

And Light and Strength and Faith
Are opening everywhere;
God only waited for me, till
I prayed the larger prayer.
—MRS. E. D. CHENEY

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HYMN: "There's a Wideness in God's Mercy"
READING: "His Way"
Has his "way" ever been tried? Assuredly, as many individuals can testify. It has even been tried on a large scale. When William Penn sought a place to try such an "Holy Experiment" he selected a territory occupied by savages—violent, treacherous, cruel. He and his fellow Quakers built no forts, had no soldiers, no weapons. The other settlers in neighboring colonies complained bitterly that this unguarded spot was a menace to them all, and that it was not only silly but sinful to think the Indians would not soon wipe out these impractical idealists. For one hundred years, however, Penn's policy of fairness, friendliness and justice prevailed. One reads many a tale of these courageous days—for it took more courage to be unarmed than to be "prepared." On one occasion the Quakers were met for worship. In came the Indians, in war paint and feathers, determined to wipe out the settlement. Not a Quaker stirred. They kept on in their silent worship. Finally the savages sat down, tomahawks and arrows in hand, and worshiped the Great Spirit with them. For thirty years not a Quaker was slain. In time, others, not in sympathy with these views, joined the colony because of its security and prosperity. War broke out, in which the colony joined, and even then only three Quakers were killed by the Indians, and they were armed, hence were not recognized as Quakers."
(From *Thinking It Through,* by Evelyn Riley Nicholson)

Here are two short selections by America's great poet of Brotherhood, Edwin Markham, that show us the way of Peace.

"He drew a circle that shut me out—
Heretic, rebel, a thing to flout.
But love and I had the wit to win:
We drew a circle that took him in!"

and

"Here is the Truth in a little creed,
Enough for all the roads we go:
In love is all the law we need,
In Christ the only God we know."

PRAYER:
Our Father we thank thee for Jesus who said "I am the Way." We want to know his "way" of life better. Not only would we know his "way" better, but we would live that way more perfectly. Grant that love and goodwill may come to be the rule in all of our lives. We pray that in the home, in our associations in the school and community, and out into the wider relationships of life we may ever be true to his way of Love. This we ask in his name. Amen.
HYMN: "Jesus Calls Us"

November 30

THEME: *The Price of Peace*

MUSICAL PRELUDE
INVOCATION: (*In unison, all standing*):
Almighty God, unto whom all hearts are open, all desires known, and from whom no secrets are hid cleanse the thoughts of our hearts by the inspiration of Thy Holy Spirit, that we may perfectly love Thee, and magnify Thy Holy Name; through Jesus Christ our Lord. Amen.
HYMN: "I Would Be True"
SCRIPTURE READING: Matthew 7: 21-27
POEM: "The World-Man"

Make room for the World-man!
Prepare ye the way!
And hasten the coming
Of Love's triumph-day.

Make room for the World-man!
No power can withhold
The dream of the ages
By prophets foretold.

O hearts of the millions,
List, list for the voice!
The deserts shall blossom,
The nations rejoice.

O hearts of the nations
List, list to the call
And welcome the World-man,
Great brother of all.

Where, where shall we seek him?
My vision is true!
O hearts of the millions,
He liveth in you!
—HENRY VICTOR MORGAN

LEADER: And Jesus said, "The Kingdom of Heaven is within you." If peace is to come to the world the spirit of love and goodwill must be supreme in our lives. To live in the spirit of friendliness and goodwill with our daily associates is a real part of the price to be paid if peace comes.
SCRIPTURE READING: Luke 10: 25-37
(Or have someone tell the story of the Good Samaritan.)
LEADER: Another part of the cost for peace is that of sharing our lives as brothers with all other races and peoples. There can be no peace if we persist in denying Jesus' dream of brotherhood by our racial prejudices. Are we ready to pay this price for peace?
HYMN: "In Christ There is No East or West"
PRAYER: (For courage to be true to our ideals and convictions.)

SENIORS AND YOUNG PEOPLE

November 2

THEME: *The Way Out*

MUSICAL PRELUDE
CALL TO WORSHIP:
Leader: No man having put his hand to the plow and looking back is fit for the kingdom of God.
Response: Wait on the Lord; be of good courage, and he shall strengthen thy heart.
All: Therefore fear the Lord, and serve him in sincerity and truth—choose you this day whom ye will serve.
HYMN: "Fight the Good Fight With All Thy Might"
POEM: "God Give Us Men"

God give us men! A time like this demands
Strong minds, great hearts, true faith and ready hands;
Men whom the lust of office does not kill;
Men whom the spoils of office cannot buy;
Men who possess opinions and a will;
Men who have honor; men who will not lie;
Men who can stand before a demagogue
And damn his treacherous flatteries without winking!
Tall men, sun-crowned, who live above the fog
In public duty, and in private thinking;
For while the rabble, with their thumb-worn creeds,
Their large professions and their little deeds,
Mingle in selfish strife, lo! Freedom weeps,
Wrong rules the land and waiting Justice sleeps.
—JOSIAH GILBERT HOLLAND

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(Let the leader bring to the attention of the group briefly the confusion and disagreement which seem prevalent in the question of prohibition. The only way out is straight ahead to a sane and thorough enforcement of prohibition. This is indicated by the statements of Mr. Raymond Robbins taken from a pamphlet entitled *Youth and the Law*, issued by the Commission of Youth and Law Observance. The six points may be presented by six different individuals.)

First:

The campaign for light wines and beers is a pretense and a sham, a smoke screen behind which to bring back and legalize the saloon and the liquor traffic. No man has ever devised a scheme for legalizing light wines and beers that would not increase the number and power of the bootleggers and criminals after having surrendered to them. This country will never allow nullifiers and outlaws who love their selfish appetites more than the Constitution and the law to dictate the policy of the government.

Second:

Government ownership, manufacture, and sale of intoxicating liquors will never become the policy of this republic. As a people we are opposed to bureaucracy on the one hand and the invasion by the government of the economic field on the other. No other government-owned industry could possibly have as corrupting an influence on the whole fabric of government as would the liquor traffic. Senator Borah has well said that such a policy would bring back all the evils of the old system, corrupt the whole order of social control, build the most far-reaching and vicious bureaucracy—and that bureaucracy drunk!

Third:

The progress of invention, the diffusion of mechanical power among the people, and speed and accuracy necessary to success in modern production doom alcoholic waste as the enemy of the industrial welfare, as well as the social and moral welfare of our people. All the forces of modern industrialism, as well as the spirit of the age, aid in the overthrow of the liquor traffic as the foe of health, progress, and economic power.

I was born in a twelve-mile-an-hour world. We are now living in a sixty-mile-an-hour world, with the promise of one hundred fifty miles an hour as a moderate speed before our curtain falls. Over thirty years ago we introduced the rule of abstinence from alcohol for engineers in the locomotives of our American railroads. This was done, not to limit the personal liberty of such workers, but to protect the lives and property of the traveling public. A rule which was necessary then for only a limited group has become, because of the wide diffusion of power, a necessity for all the people, as a protection and safeguard for the life and property of every citizen.

Fourth:

The American people have undertaken the greatest moral and social adventure in the history of mankind. They have set out upon the highway that leads to a sober America. As yet the American people have not been among those who, putting their hands to the plow, look back. Their ample heritage did not arise from surrendering to selfish panderers, to base appetites, outlaws, and criminals.

Fifth:

There is a growing belief that the collective human being living in all ages and inhabiting all climes is to have a youth nobler than his childhood and a maturity diviner than his youth. All the processes of life make for progress rather than for reaction. We grow old and the ardor dies in our human hearts, the flames of adventure grow dim, the fires of our faith wax cold. But we go hence and youth with the quest in its heart, with new adventures of the soul, takes the torch from our failing hands. This is the miracle of the resurrection! This death and birth three times in every century of the human race is a perpetual guarantee against the permanence of ideas or institutions inharmonious with the Divine Will. The ordered destiny of mankind is preserved. Institutions have an end; the people are eternal.

Sixth:

Friends of this great cause, let us rebuild our ranks and march forward! Let us begin again the many-sided education that will reveal the curse of alcoholic poison in all its varied forms. Let us send forth battalions into the political, the economic, the educational, and the religious forces of the life of America, and throughout the world. Let us demand of all citizens their obedience to the Constitution and the public law. Let us make this demand effective at the ballot box and in the courts of the land.

America believes in law and order. America has ever repudiated the nullifiers. America is at the dawn of a new era.

Let us have faith and march on—"blazing out the way up which all the peoples of the earth shall come in God's appointed time!"

LEADER: To carry forward this great crusade makes the demand for manhood and womanhood imperative.

"The Coming American"

Bring me men to match my mountains;
Bring me men to match my plains—
Men with empires in their purpose,
And new eras in their brains.
Bring me men to match my prairies,
Men to match my inland seas,
Men whose thought shall pave a highway
Up to ampler destinies;
Pioneers to clear thought's marshlands,
And to cleanse old error's fen;
Bring me men to match my mountains—
Bring me men!

Bring me men to match my forests,
Strong to fight the storm and blast,
Branching toward the skyey future,
Rooted in the fertile past.
Bring me men to match my valleys,
Tolerant of sun and snow,
Men within whose fruitful purpose
Time's consummate blooms shall grow.
Men to tame the tigerish instincts
Of the lair and cave and den,
Cleanse the dragon slime of nature—
Bring me men!

Bring me men to match my rivers,
Continent cleavers, flowing free,
Drawn by the eternal madness
To be mingled with the sea;
Men of oceanic impulse,
Men whose moral currents sweep
Toward the wide-enfolding ocean
Of an undiscovered deep;
Men who feel the strong pulsation
Of the Central Sea, and then
Time their currents to its earth throb—
Bring me men!

SAM WALTER FOSS*

PRAYER: (Let the prayer be for strength of character to do our part in this great crusade.)

HYMN: "God Speed the Right."

November 9

THEME: *The Final Victory*

MUSICAL PRELUDE:

CALL TO WORSHIP:

Leader: O praise the Lord, all ye nations: praise him, all ye people.

Response: For his merciful kindness is great toward us: and the truth of the Lord endureth forever. Praise ye the Lord.

or use Psalms 107:1-15 as a responsive reading.

HYMN: "Oh, Beautiful for Spacious Skies"

LEADER: (Present to your group something of what this victory means to our day.)

First:

What the victory may mean is indicated from the following speech of Abraham Lincoln in Springfield, Illinois:

Turn now to the temperance revolution. In it we shall find a stronger bondage, a viler slavery manumitted, a greater tyrant deposed; in it, more of want supplied, more disease healed, more sorrow assuaged. By it no orphans starving, no widows weeping. By it none wounded in feelings, none injured in interest; even the dram-maker and the dram-seller will have glided into other occupations so gradually as never to have felt the change. And what a noble ally this, to the cause of political freedom. With such an aid, its march cannot fail to go on and on, until every son of earth shall drink in rich fruition the sorrow-quenching draughts of perfect liberty. And when the victory shall be complete, when there shall be neither a slave nor a drunkard on the earth, how proud the title of that land which may truly claim to be the birthplace and the cradle of both these revolutions that shall have ended in victory! How nobly distinguished that people who shall have planted and nurtured to maturity both the political and moral freedom of the species!

Second:

A keen observer of modern American life had this to say: "There are some people who labor under the delusion that they are going to have the prohibition law modified or abolished. Someone should wake them from their Rip Van Winkle sleep. I wish they would go with me for thirty days as I travel over this broad land and see the homes being erected everywhere, note the accounts being opened in savings banks, see the families out together in parks, recreation and community centers, children well fed, with shoes to wear, and warm clothing going to school; see prosperity, happiness, and sunshine where formerly there were only squalor and misery. All this is the result of prohibition. We are not going back to the old condition of things with their misery, want, and poverty—never again. Prohibition has come to stay." (Quoted from the late Warren S. Stone, Grand Chief of the Brotherhood of Locomotive Engineers in *Prohibition and Youth*, Cora Frances Stoddard.)

POEM: "He Whom a Dream Hath Possessed"

He whom a dream hath possessed knoweth no more of doubting,
For mist and the blowing of winds, and the mouthing of words he scorns;
Not the sinuous speech of schools he hears, but a knightly shouting,
And never comes darkness down, yet he greeteth a million morns.

He whom a dream hath possessed knoweth no more of roaming;
All roads and the flowing of waves and the speediest flight he knows,
But wherever his feet are set, his soul is forever homing,
And going, he comes, and coming he heareth a call and goes.

He whom a dream hath possessed knoweth no more of sorrow,
At death and the dropping of leaves and the fading of suns he smiles,
For a dream remembers no past, and scorns the desire of a morrow,
And a dream in a sea of doom sets surely the ultimate isles.

He whom a dream hath possessed treads the impalpable marches,
From the dust of a day's long road he leaps to a laughing star,
And the ruins of worlds that fall he views from eternal arches,
And rides God's battlefield in a flashing and golden car.

—SHAEMUS O'SHEEL

PRAYER: (After a period of silent meditation and prayer, let the leader or someone chosen pray for faith and courage to move forward to a complete realization of all the dreams of the past in a great victory for righteousness.)

HYMN: "O Jesus I have Promised"

November 16

THEME: *The Desire for Peace*

MUSICAL PRELUDE: Suggested "Ain't Goin' Study War No More," Negro Spiritual.

CALL TO WORSHIP:

Leader:
The Spirit of the Lord is upon me,
Because he anointed me to preach good tiding to the poor:
He hath sent me to proclaim release to the captives,
And recovering of sight to the blind;
To set at liberty them that are bruised,
To proclaim the acceptable year of the Lord.

Response:
How Beautiful upon the mountains are the feet of him that bringeth good tidings,
That publisheth peace,
That bringeth good tidings of good,
That publisheth salvation, that saith unto Zion,
Thy God reigneth!

Unison:
And he will judge between many peoples,
And will decide concerning strong nations afar off:
And they shall beat their swords into plowshares,
And their spears into pruning-hooks;
Nation shall not lift up sword against nation,
Neither shall they learn war any more.

HYMN: "Dear Lord and Father of Mankind"

INVOCATION: Grant us, O Heavenly Father, to share with the earnest souls of all the ages that desire for peace that shall lead us to a living fellowship with the Prince of Peace. Amen.

(The following may be used as the basis for a talk by the leader or different individuals may be asked to present each particular phase).

LEADER: In various fields the desire for peace has made itself manifest. Armistice Day, which is becoming an international holiday dedicated to the cause of Peace, brings to our attention again the "desire of the Nations."

Let us note some of the areas in which this desire for Peace has found and is finding expression.

*From *Whiffs from Wild Meadows*. Lothrop, Lee and Shepard Co., Boston. By special permission.

Governments

The history of government plainly reveals a constant groping after larger areas of law and order. There was a time when every man was a law unto himself. This unrestrained individualism produced a state of barbarism from which the human race was a long time emerging. After many years of painful experience, the tribe came into existence. Presently the patriarch appeared, the "old man" of the tribe to whom the tribe members looked for guidance and protection. A number of tribes then organized under a single chief and this process continued for centuries.

As early as five hundred years before Christ men had begun the task of writing a code of international law. Two centuries and a half later King Osaka of India fashioned a government upon the principle of persuasion as against force. It was said of him that "he ruled in peace, taught peace, and spread over an immense area the conviction that peace is better than war." The germ principle of world unity has begun to leaven the East. Across the sweep of the centuries this idea has continued to captivate the thinking of diplomats and lawmakers. The narrow nationalism of the Middle Ages could not submerge the hope that in law men would achieve liberty and freedom. The unity of mankind was eulogized at intermittent intervals by emperors and by popes. The emergence of the modern state under the impetus of the Protestant Reformation retarded the movement toward world organization. But ever and anon the dreamers of a higher civilization would arise to rebuke those who still espoused the political heresies of division. Toward the close of the nineteenth century this yearning of the diplomats and statesmen for world unity bore tangible fruit in the convening of the Hague Peace Conference. From that hour down to the present moment we have been moving in the direction of an organized political unity. Arbitration treaties have been entered into between the nations, treaties that seriously modified the then existing conceptions of national honor and of national sovereignty. Courts of Justice have been instituted. Commissions of Conciliation have been set up, and last but not least a League of Nations has been brought into existence, a League that, despite all of its shortcomings, represents the crowning glory of humanity's long struggle for a law-ordered universe. (From *Highways to International Good Will,* by Van Kirk.)

Now the governments of the world have given expression to this desire in the Paris Peace Pact. (If desirable, have the Preamble and Articles 1 and 2 read.)

Youth

Youth today, sensing in a real way that as they must pay the larger toll in war so they must work to achieve peace if it is to be more than an empty dream, are definitely giving expression to their desire for peace. In 1928 five hundred young people representing various races, peoples, and religions, met in Holland in the World Youth Peace Conference. Their one aim was to find some way by which youth in cooperation around the world might effectively make war to end. To that conference Mr. Gandhi of India sent this message which is youth's challenge today: "Whether the world is to have truth and peace or untruth and war will depend upon Youth."

The boys and girls of Wales sent this message broadcast to the other youth of the world on Goodwill Day in 1927: "We boys and girls of the principality of Wales and of Monmouthshire, greet with a cheer the boys and girls of every other country under the sun. Will you, millions of you, join in our prayer that God will bless the efforts of the good men and women of every race and people who are doing their best to settle the old quarrels without fighting? Then there will be no need for any of us, as we grow older, to show our pride for the country in which we were born by going out to hate and to kill one another. Long live the League of Nations, the friend of every mother, the protector of every home, and the guardian angel of the Youth of the world." (From *Between War and Peace,* by Florence Boeckel.)

The young people of the Christian Youth Council of North America, meeting in Toronto last June in their effort to give expression to the genuineness of their desire for Peace, challenged the young people of North America to join them in a refusal to take part in any form of military activity.

Religion

The major religious faiths have incorporated this desire for Peace in some form of expression that sets forth the unity of mankind as indicated by the following statements:

Confucianism: "Within the four seas all are brothers."

Hinduism: "There is nothing nobler than Humanity."

Buddhism: "Let one cultivate good will toward all the world—a mind illimitable, unobstructed, without hatred, without enmity. This is the supreme good."

Mohammedenism: "To God belong east and west. Therefore withersoever ye turn is the face of God."

Judaism: "And they shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more."

Christianity: "Love your enemies."

HYMN: "In Christ There Is No East or West"

PRAYER: (Use one of the prayers from Rauschenbusch's *Prayers for the Social Order* or from *A Book of Prayers* by J. S. Hoyland.)

(As an expression of their desire for peace let the group reverently read together "America First," By Bishop Oldham.)

"America First"

Not merely in matters material, but in things of the spirit.
Not merely in science, inventions, motors, and skyscrapers, but also in ideals, principles, character.
Not merely in the calm assertion of rights, but in the glad assumption of duties.
Not flaunting her strength as a giant, but bending in helpfulness over a sick and wounded world like a Good Samaritan.
Not in splendid isolation, but in courageous cooperation.
Not in pride, arrogance, and disdain of other races and peoples, but in sympathy, love, and understanding.
Not in treading again the old, worn, bloody pathway which ends inevitably in chaos and disaster, but in blazing a new trail, along which, please God, other nations will follow into the new Jerusalem where wars shall be no more.
Some day some nation must take that path—unless we are to lapse once again into utter barbarism—and that honor I covet for my beloved America.
And so, in that spirit and with these hopes, I say with all my heart and soul, "America First."

November 23

THEME: *The Way of Peace*

MUSICAL PRELUDE

SCRIPTURE: Luke 6:27-38

HYMN: "These Things Shall Be—A Loftier Race"

CALL TO WORSHIP:

Leader: Seek ye the Lord while he may be found,
Call ye upon him while he is near:
Let the wicked forsake his way,
And the unrighteous man his thoughts;
And let him return unto the Lord,
And he will have mercy upon him,
And to our God, for he will abundantly pardon.

Response: O come let us worship and bow down;
Let us kneel before the Lord our Maker.
Know ye that the Lord, he is God:
It is he that hath made us, and we are his;
We are his people, and the sheep of his pasture.

HYMN: "O God of Love, O King of Peace"

READING: "His Way the Way of Peace"

Christ put himself in opposition to war when he stated his mission: "To heal the broken-hearted, to preach deliverance to the captives, to recover sight to the blind, to set at liberty them that are bruised." Is not that the antithesis of a system that made by one war five million widows, nine million orphans, rendered ten million homeless, three million prisoners, and blinded, crippled and otherwise mutilated eleven million more? Can anybody think the atrocities and horrors of war consistent with Jesus' way?

He said, "They that take the sword shall perish with the sword." Do we need any further proof of that truth? Von Moltke said after Germany's victory in the war of 1870, "The most successful war is a national calamity." Who lost the last war? We all lost. Can we find a way—*the* Way—to avoid the next one? Our soldiers, blinded by bursting shells and poison gas, are not the only blind in our day. Let us pray the prayer of Elisha, "Lord, I pray thee, open his eyes, that he may see." The young men, the Calebs and the Joshuas, must lead us to the Promised Land of peace on earth. May they hear One say, "This is the way, walk ye in it." Some have found it. Jesus' way is the "way out of war," and there is no other name under heaven whereby we may be saved from it. (From *Thinking It Through,* by Evelyn Riley Nicholson.)

LEADER: So we are coming to see that the way of peace is by Jesus' way of love. Peace shall come as we begin to live that spirit of love and good will in all our relationships.

RESPONSE: "He Shall Speak Peace"

Hatred and greed and pride shall die,
Cannon and swords shall prostrate lie;
Warring shall end, the world shall cry—
For He shall speak peace.

Rivers shall nevermore run red,
Terror shall hide his bloody head.
Life shall no more for lust be shed—
For He shall speak peace.

They shall not strive in earth again,
Honor will come to dwell with men
Children will bide in safety then—
For He shall speak peace.

Desolate plains, now bleak and cold,
Burst forth again in green and gold;
Birds of the trenches sing, as of old—
For He shall speak peace.

—THOMAS CURTIS CLARK
(Used by permission.)

PRAYER: (After a period of silent meditation have members of the group who have prepared ahead of time, lead in prayer that the group may come to see that the only way to peace is to live His way of love and brotherhood.)

SCRIPTURE: 1 Corinthians 13. (Have read by one who has carefully studied it or read it in unison.)

HYMN: "It Came Upon the Midnight Clear"

November 30

THEME: *The Price of Peace*

MUSICAL PRELUDE

CALL TO WORSHIP:

"Wait on the Lord:
Be of good courage, and he shall strengthen thy heart;
Wait, I say, on the Lord."

HYMN: "Father, Hear the Prayer We Offer"

SCRIPTURE READING: Hebrew 11:32-40

LEADER: Let us join together in this Invocation by Max Eastman:

"Truth, be more precious to me than the eyes
Of happy love; burn hotter in my throat
Than passion, and possess me like my pride,
More sweet than freedom, more desired than joy,
More sacred than the pleasing of a friend."

LEADER: Peace comes not by mere dreaming or longing. It can come only as an achievement of heroic souls who dare to pay the necessary price for real peace. Part of that price of peace is to know the facts of war. (Two poems, either of which may be used very effectively here, are:)

"This Is War"

War,
I abhor,
And yet how sweet
The sound along the marching street
Of drum and fife; and I forget
Wet eyes of widows, and the whole
Dark butchery without a soul.

Without a soul—save this bright drink
Of heady music, sweet as hell;
And even my peace-abiding feet
Go marching with the marching street,
For yonder goes the fife,
And what care I for human life!

The tears fill my astonished eyes
And my full heart is like to break,
And yet 'tis all embannered lies,
A dream those little drummers make.

O, it is wickedness to clothe
Yon hideous grinning thing that stalks
Hidden in music, like a queen
That in a garden of glory walks,
Till good men love the thing they loathe.

Art, thou hast many infamies,
But not an infamy like this—
O, snap the fife and still the drum,
And show the monster as she is.

—RICHARD LE GALLIENNE

and "The Boy in Armour," by Herman Hagedorn, from *Soldiers Through the Blue.* (Or you might have someone summarize Chapters

(*Continued on page 47*)

NOVEMBER SUGGESTIONS FOR THE SCHOOL WITH COMBINED DEPARTMENTS

*By A. W. Martin**

What the Superintendent Should Do

The effectiveness of organized worship in the school with combined departments depends largely upon the leadership of the general superintendent. This leadership should express itself along three distinct lines.

First. He should call his fellow-workers (all teachers and at least one additional representative from the young people's and adult classes) together at least once a month for the purpose of planning carefully the worship services for the month ahead. For example, the November worship services should be planned in general outline and the leaders selected early in October.

Second. In cooperation with the other officers and teachers he should lead the school in learning such worship materials as are needed to make future worship services more effective. One of the best ways of accomplishing this is to set aside a brief period at the opening of the school each Sunday for the learning of new hymns, Scripture readings, unison prayers, and other worship material.

Third. The superintendent should also see that needed worship materials (music, stories, and other special material) are secured in ample time for careful preparation by those who are to share in the leadership of the services.

Planning the November Worship Services

As a guide to the superintendent and his staff in planning the worship services for the month of November the following suggestions are offered.

1. *Select a general theme for the month.* In most instances it will be wise to take advantage of the seasonal interest of the people and select a theme that is in harmony with the proper observance of Thanksgiving. One of the following will serve admirably: "Thanksgiving for God's Blessings," "Gratitude," "Learning to be Thankful."

2. *Select specific themes for each Sunday in the month.* These themes should be in harmony with the general theme for the month. For example, if the general theme, "Thanksgiving for God's Blessings," is used the specific themes for each Sunday may well be the following:

November 2: "Thanking God for the World in Which We Live"
November 9: "Thanking God for Home and Friends"
November 16: "Thanking God for Our Country"
November 23: "Sharing God's Blessings With Others"
November 30: "Thanking God Every Day of the Year"

3. *Select a "call to worship" for use throughout the month.* For this purpose a passage of Scripture or the music of a hymn may be used. Suitable Scripture passages are:

"O worship the Lord in beauty of holiness.
Enter into His gates with thanksgiving, and into His courts with praise."

"O go your way into His gates with thanksgiving and into His courts with praise,
Be thankful unto Him, and speak good of His name.
For the Lord is good; His kindness endureth forever,
And His faithfulness unto all generations."

"Make a joyful noise unto the Lord, all ye lands.
Enter into his courts with praise; be thankful unto him and bless His name."

If it is decided to use the music of a hymn as a call to worship, "Come Ye Thankful People" will prove entirely satisfactory.

4. *Other passages of Scripture will be needed in the service.* Such passages as the following express the thanksgiving spirit: Psalm 65:9-13; Psalm 95:1-7; Psalm 100; Psalm 136:1-9; Psalm 147:7-12.

5. *Selected hymns for use during the month:*

"Come Ye Thankful People"
"We Plough the Fields and Scatter"
"For the Beauty of the Earth"
"My God, I Thank Thee"
"This Is My Father's World"
"Now Sing We a Song of the Harvest"
"Holy, Holy, Holy, Lord God Almighty"
"America"

6. *Selections suitable for use as instrumental preludes, offertories, etc.:*

"He Shall Feed His Flock," Handel
"Holy, Holy, Holy" (tune Nicaea)
"The Earth Is Hushed in Silence"

7. *Unison prayers* are frequently very effective in bringing about an attitude of worship on the part of the entire group. The following is illustrative of the unison prayer that is suitable for use in worship services built around the theme of thanksgiving:

Father of mankind, who givest to thy creatures all things richly to enjoy! What can we render thee for all the abounding blessings that crown our lives! What canst thou do but give, what can we do but receive, since all we can offer is already thine own. Thou hast given the earth to the children of men. We give thanks and praise for the coming and going of day and night, for the march of the seasons, for the ever repeated miracle of growth by which all creatures are fed. We give thanks for the countless common benefits and comforts of every day and night: for the flowers of human kindness that spring along the path; for the law of commandments which teaches that we are thy servants; for the gospel of love which assures us that we are thy children. Amen.

—From *Hymnal for American Youth*
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8. *Selected stories:*

Lack of space forbids the printing of more than one story. It is especially suitable for use in a worship service designed to encourage the *habit* of gratitude contrasted with occasional thanksgiving. Other excellent stories for use in November worship services are:

From *Story Worship Programs for the Church School Year*, Stowell. New York, Richard R. Smith, Inc.
"James and His Breakfast"
"A Loaf of Bread"
"Hofus, the Stone-Cutter"

From *Manual for Training in Worship*, Hartshorne. New York, Charles Scribner's Sons.
"The First Thanksgiving"
"What Bradley Owed"
"The Snobbish Self"

"The Master of the Harvest"

The Master of the Harvest walked by the side of his fields in the springtime. There had been no rain and the corn had not come up. A frown was on the face of the Master of the Harvest; grumblings and complaints were on his lips. Surely there would be no harvest.

The little seeds heard the grumblings and said, "How cruel to complain! Are we not ready to do our best when the time comes?"

The wife of the Master of the Harvest spoke cheering words to her husband. Then she went to her Bible and on the fly leaf she wrote a verse.

At last the rain came and the corn sprang up. The Master of the Harvest was satisfied, but he forgot to rejoice and be thankful. His mind was filled with other things.

When the Master's wife asked if the corn was doing well, he answered, "Fairly well," and nothing more. Again the wife opened her book and wrote on the fly leaf.

Very peaceful were the next few weeks. The corn blades shot up, grew tall and strong, and put forth flowers. The ears began to appear.

The Master of the Harvest walked through the fields; he looked at the ears; he saw that they were small, and again he grumbled: "The yield will be less than it ought to be. The harvest will be bad."

The growing plants heard the complaint, and said, "How thankless to complain! Are we not doing our best?" The farmer's wife again spoke cheering words and then went to her Bible and wrote on the fly leaf.

A drought settled over the land and the Master's face grew very dark. He wished for rain. And then the rain came in torrents. Much of the growing corn was forced to bow before the rushing rain, and some of it could not rise again. The Master of the Harvest railed against the rain. He had not wanted so much.

"Why does he always complain?" moaned the corn plants. "Are we not doing our best?" The Master's wife said nothing, but wrote on the fly leaf of the book.

The weeks passed. The time of harvest came and the barns were filled with golden grain.

One day the Master of the Harvest picked up the book in which his wife had written. He found many verses and among others the following:

"Thou visitest the earth and waterest it; Thou greatly enrichest it."
"Thou crownest the year with thy goodness; and thy paths drop fatness."
"He causeth the grass to grow for the cattle and herb for the service of man."
"It is a good thing to give thanks unto the Lord."
"Oh, that men would praise the Lord for his goodness, and for his wonderful works to the children of men!"

As the Master of the Harvest read, shame filled his soul, and in the place of the old heart of discontent and faultfinding a new heart of thankfulness seemed to grow within him. And the Great Lord of all the Harvests looked down and was glad.

—From *Story-Worship Programs for the Church School Year*, Jay S. Stowell. Used by permission, Richard R. Smith, Inc.

9. *Miscellaneous selections* for use in November worship services:

"First Thanksgiving Proclamation
"It is ordered yt ye 11th day of June throughout this jurisdiction shall be sett apart for a day of Thanksgiving to Almighty God for His great and victorious mercyes to or deare native countrye for ye comfortable and seasonable supplying vs wth moderate showers and His mercy in with drawing His afflicting hand from vs."

—From *Hymnal for American Youth*, Copyright by the Century Company.

"Thanksgiving for Our Country and What She Is to Be"

"New occasions teach new duties: time makes ancient good uncouth;
They must upward still, and onward, who would keep abreast of Truth;
Lo, before us gleam her camp-fires; we ourselves must Pilgrims be,
Launch our Mayflower, and steer boldly through the desperate winter sea,
Nor attempt the Future's portal with the Past's blood-rusted key."

—JAMES RUSSELL LOWELL

"A Litany of Thanksgiving"

For common joys which all men share,
The sunrise sky-sweet-breath of air,
For beauty, always, everywhere,
We thank thee Lord.

For love of friends that never fails,
For mother love that never quails,
For love that grows as life light pales,
We thank thee, Lord.

For children's laughter ringing clear,
For buoyant youth that knows no fear,
Rich joys of sense that all hold dear,
We thank thee, Lord.

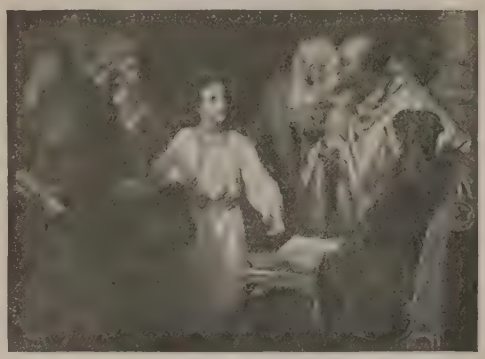
Thankful for all, we thirst for thee;
Pour out thy gifts both full and free,
That in them all our eyes may see
Thyself, O Lord.

—EDITH A. TALBOT

(*Continued on page 46*)

*Secretary of Home Extension, Methodist Episcopal Church, South, Nashville, Tennessee.

The Perry Pictures



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What's Happening in Religious Education

ON December 11 and 12 there will be held in Cincinnati, Ohio a Men's Congress. This Congress is promoted by the Interdenominational Council on Men's Work, representing twenty-two denominations. Four half-day sessions will be given over to discussions of the following subjects: The Place of the Church in Modern Life; Religious Movements Among Men; Programs for Men in Local Churches; The Meaning of Christ in Personal Life. The attendance will be limited to one thousand delegates. Complete information may be secured from the Chairman of the Executive Committee, Dr. Bert E. Smith, 740 Rush Street, Chicago.

ON THE cover page of the February issue of the *International Journal* there appeared a picture of the Protestant Mission located at Upper Sandusky, Ohio. The statement was made that this was the first Protestant Mission in Ohio. Since that time the attention of the Board of Editors has been called to the Moravian Indian Mission which was established at Schoenbrunn, Ohio, in 1772.

This little village was founded by David Zeisberger and a small company of Christian Indians. In 1777, because of war conditions, this little band of people was forced to move. Years later white settlers found their way to this same site, but all the buildings had been destroyed. Historical records and maps in the Moravian archives in Bethlehem, Pennsylvania, together with excavations made on the site of the town, have definitely located the sites of the church, the school house, Zeisberger's home, the cemetery, and the homes of a number of the Indians. Under the direction of a committee appointed by the Ohio State Archaeological and Historical Society practically the entire village has been rebuilt, and the site has now become the Schoenbrunn Memorial Park. Approximately 4,000 people attended the dedication of the rebuilt church on October 21, 1928. It is believed that this is the only effort in the United States to rebuild a pioneer town and furnish the buildings as far as possible as they were furnished in 1772.

A most interesting pamphlet giving the entire story of this Indian Mission and the rebuilding of the village has been published It is entitled *The Romantic Story of Schoenbrunn, the First Town in Ohio.*" It may be secured for fifty cents from Rev. Joseph E. Weinland, 323 Walnut Street, Dover, Ohio.

THE fiftieth anniversary of the founding of the first Young People's Society in the Evangelical Church was celebrated on September 14 in Dayton, Ohio, at Wayne Avenue Evangelical Church. So far as can be definitely ascertained this society founded in Dayton was the first in the church to be established which has had a continuous existence up to the present time. This society antedates by a year the now historic first young people's society formed by Francis E. Clark, the founder of Christian Endeavor.

ONE hundred twenty men from Joplin, Missouri, the Business Men's Bible Class, together with the mayor of the city, drove one hundred twenty miles to Kansas City, Missouri, to visit the Ivanhoe Business Men's Bible Class of the Ivanhoe Park Christian Church. The men started in their automobiles from Joplin at 4 o'clock A. M. and arrived at the class on time.

DR. R. H. ELLIOTT, formerly of Clinton, Connecticut, has recently been appointed Director of Religious Education for the Chicago Presbytery of the Presbyterian Church, U. S. A. Dr. Elliott has a Ph.D. from Yale University, and comes to this new field with a rich background of experience and training.

THE Sunday school department of The United Church of Canada is conducting an educational temperance campaign from October 12 to November 16, and has published material for three junior groups. This material will appear in the Sunday school papers: *Playmate, Canadian Girl, Canadian Boy,* and *Pathfinder,* all of which may be secured from the United Church Publishing House, Queen and John Streets, Toronto, Canada.

CECIL F. CHEVERTON, Los Angeles, was chosen as president of California Christian College, August 14, to succeed Arthur Braden, who was called a year ago to the presidency of Transylvania College, Lexington, Ky. Edgar Lloyd Smith, Glendale, California, was chosen vice president in charge of promotional and financial activities, and Mrs. Smith has been called to be dean of women. Mr. Smith has resigned his work as Regional Bible-School Superintendent with the United Christian Missionary Society to assume his new duties.

EDUCATION is so prized in Turkey today that the Robert College Academy had the highest enrolment in its history last year in spite of the acute economic depression. Applications for entrance this autumn promise to exceed past records and the capacity of the Academy.

Intelligence tests and rigid entrance examinations are required of all applicants as a means of selecting the best equipped among the prospective students.

AMERICAN EDUCATION WEEK is more widely observed each year. In 1929 in at least fourteen states the governors issued proclamations, thousands of schools issued special invitations to the public to visit the schools, state departments of education issued special bulletins, clubs included discussions of education in their programs, newspapers carried news and feature articles and editorials on the work of the schools, clergymen discussed education from their pulpits, and journals of education throughout the country were whole-hearted in their cooperation.

The Week will be observed this year November, 10–16. A suggested program by days is as follows:

Monday, Nov. 10—The Schools and the Enrichment of Human Life

Tuesday, Nov. 11—How Schools Promote Patriotism and World Understanding

Wednesday, Nov. 12—The Schools of Yesterday

Thursday, Nov. 13—The Schools of Today

Friday, Nov. 14—What the Schools Have Helped the Individual to Achieve

Saturday, Nov. 15—What the Schools Have Helped America to Achieve

Sunday, Nov. 16—The Schools of Tomorrow and the Future of America

"American Education Week affords every community an opportunity to consider its school situation, take stock, and plan for the future."

LUTHERANS from over twenty nations were present at the celebration of the 400th anniversary of the first Lutheran confession in Barfuesser Church, Augsburg, Germany, on June 25. The festivities were begun the preceding Saturday, June 21, with pageantry and music by a band of 600 trumpeters. Special programs were featured each day until Thursday the 25th, when thousands gathered for the formal "Memorial Service."

THE sesqui-centennial of the founding of the Sunday school was observed recently at Auburn Theological Seminary, Auburn, New York. The above picture is a scene from a pageant entitled "Robert Raikes, the Founder of the Sunday School," which was written and produced by the Department of Fine Arts in Religion. Robert Raikes is seated at the table while Dame Critchley is trying to teach the ragamuffins to sing a hymn.

Hundreds of people attended this celebration, many coming from long distances. This is the third celebration of wide significance which has been held this year.

FOR one who is interested in the religious training of boys and girls Honolulu provides a genuine thrill. A visit to Honolulu public school classrooms at 7:45 A. M. reveals animated groups of young Oriental Americans following a well graded program of religious nurture directed by paid teachers, usually the public school teacher herself.

In these classes nearly four thousand boys and girls are enrolled and regularly attending. A recent study of 3,413 of these weekday pupils showed that 214 of them were regular attendants at Buddhist services, 1,282 attended Christian services (including Mormon), and 1,917 did not claim to attend any religious service at all.

These figures give some idea of the place which this weekday program fills in the life of the boys and girls of Honolulu, and their prompt and regular attendance at an hour which would seem to many to be most inconvenient is a silent token of their appreciation. This work is under the auspices of an interchurch committee, and is directed by Rev. Logan A. Pruitt.

PRESIDENT HOOVER has accepted the invitation to attend the consecration of a set of chimes in Zion-St. Michael's Church, Philadelphia, on Sunday, October 12. There are sixteen bells in the chime, each with a name engraved upon it. One of the names is that of Mr. Hoover. His name appears among the sixteen partly in recognition of the office he holds, but especially because of the relief work he administered in Germany after the World War.

THE Catholic Rural Life Conference held its eighth annual meeting at Springfield, Illinois, August 25-28, 1930. An entire session was devoted to the religious instruction of Catholic children in public schools.

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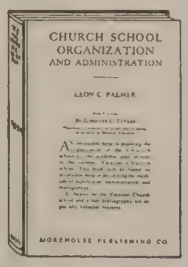
Three books that give you practical and usable ideas on the many and perplexing phases of that most vital matter in modern life—Religious Education.



Church School Organization and Administration

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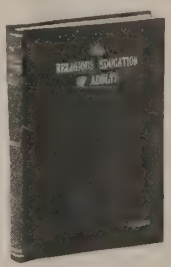

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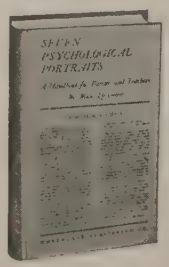

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DURING the last four years Canada received 559,374 new settlers. Of these 196,566 were of British origin, 95,370 from the United States, and 267,438 were from forty-eight other countries.

THE churches of America are cooperating this year in the holding of Religious Education Week. This is a new venture which may become a regular annual event. The *International Journal* desires to receive reports of observances of Religious Education Week which have outstanding merits, both local church and community. Readers are invited to submit descriptions of successful observances.

A MOST interesting study of Negro churches in rural Virginia has recently been published in bulletin No. 273 entitled "The Negro Church in Rural Virginia." It deals with such topics as membership strength, financial support, ministers and leaders, the young people's program, a successful rural church, etc. This bulletin is the third publication in a series on rural organization in Virginia. These may be secured from Virginia Agricultural Experiment Station, Blacksburg, Virginia.

URSINUS College, Collegeville, Pennsylvania, has recently announced the opening of a new department of Religion, effective September, 1930. This department will take the place of the departments of English Bible and Church History, which have been in existence for many years. Franklin I. Sheeder, formerly assistant professor of the English Bible at Ursinus, will return to head up the new work. He will be assisted by Mrs. Sheeder.

MISS GABRIELA MISTRAL, Chilean writer and educator, has accepted an invitation to be visiting lecturer at Barnard College in the autumn. She is known for her work, in cooperation with the Department of Education of Mexico, in establishing schools for the Indians throughout Mexico.

UNDER the chairmanship of Dr. A. D. Lindsay, Master of Balliol College, Oxford, a special commission is leaving England this fall to undertake a survey of Christian higher education in India. The purpose of the commission will be to see how far Christian higher education in India today is fulfilling its purpose in relation to the rising standards and competition of government institutions. The commission, on its return in April, 1931, will report to mission boards and missionary conferences in Great Britain and America.

MR. JOHN K. IBA, of Asaka, Japan, principal of the Baika Jo Gakko, a junior college for girls in Osaka, is visiting the United States to study its educational system, more especially with reference to religious education.

THE Catholic Educational Review for June, 1930 is authority for the statement that 1,000 vacation schools in at least 100 dioceses would be held during the summer of 1930 in at least 45 of the 48 states. The Catholic Rural Life Bureau announced its objective for 1933 to be at least one vacation church school in each of the 3,000 counties of the United States. Several hundred of these counties do not have a Catholic Church, but there are groups of children who can be assembled in Catholic Vacation Church Schools.

The Most Rev. Pietro Fumasoni-Biondi, the Apostolic Delegate, writes that "It would be difficult to overestimate the importance and necessity of establishing religious vacation schools."

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UNIT 91—
The Church as a School
by H. C. Munro.....$1.35

UNIT 305—
Agencies for Religious Education
by H. C. Munro.....$.70

OTHER TRAINING TEXTS

While not fully approved for International credits, the following are outstanding books that will greatly enhance the efficiency of Sunday school workers.

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by Charles Darsie.....$1.00

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Teaching for Christian Living
by Paul H. Vieth.....$1.50

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by Charles Darsie.....$.30

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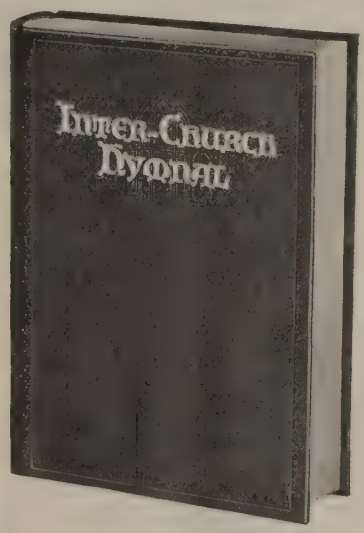
Dr. Elijah A. Hanley, Park Baptist Church, St. Paul. Minn.



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First Baptist Church . . . . . Ilion, N. Y.
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dren of Is-rā-ĕl, and shall say unto them, The God of your fathers hath sent me unto you; and they | shall ask of her her that sojourn jewels of silver,

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21 kWhen thou shalt vow a vow unto Jē-hō'-vāh thy God, thou shalt not be slack to pay it: for Jē-hō'-vāh thy God will surely require it of thee; | a ch. 22. 13-21; Num. 5. 12, 28 b Mt. 5. 31; 19. 7-9 | as ye 10 bor a not

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Jabesh-gilead, who had stolen them from the [1]street of [a]Beth-shan, [b]where the Philistines had hanged | a Josh. 17. 11 b 1 S. 31. 10 c 1 S. 31. 7

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the boat was covered with the waves: but he was asleep. 25 And they came to him, and awoke him,

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NEW BOOKS

How to Supervise. By George C. Kyte. Boston, Houghton Mifflin Company, 1930. 468 p. Price $2.40.

Current Problems of Supervision. The Third Yearbook of the Department of Supervisors and Directors of Instruction of the National Education Association. New York, Bureau of Publications, Teachers College, 1930. Price $2.00.

The development of supervision in the public school has proceeded to the point where an increasingly rich literature is becoming available. In religious education only the bare beginnings of a literature on supervision have emerged. Consequently supervisors in the church school have to grope among the writings on supervision in the public school field, and adapt the findings to their needs.

The book by Kyte is a real contribution to the problem of supervision, because it is developed in popular style and practical manner. Maximum attention is given to principles and method, and minimum attention to public school organization for effective supervision. This makes it particularly well adapted to the development of supervision in religious education.

The second book listed above is useful because of the practical source materials which it presents. More than one hundred and fifty leaders contributed to this work. It contains actual case material collected from both teachers and supervisors.

—P. H. V.

The Significance of Personality. By Richard M. Vaughan. New York, The Macmillan Company, 1930. 302 p. Price $2.50.

In this book the author helps the reader to understand personality in its historical relationships and inward meaning, and to employ it as a principle of interpretation in a wide range of intellectual and practical interests.

He seeks not to discuss individual problems exhaustively, but to present a comprehensive and self-consistent world view, whose constructive idea is personality. It is a study which the reader will follow with difficulty, but, the reviewer believes, with benefit.

The Nature of the Physical World. By A. S. Eddington. New York, The Macmillan Company, 1929. 361 p. Price $3.75.

This book by Dr. Eddington is one of the leading contributions of the last few years to interpret science and to show its relationship with the spiritual quest of man. The author, who is a professor of astronomy, realizes that modern science gives no support to the idea that the tangibles with which astronomy and psychology deal are more real than the intangibles which are so real in social and religious experience.

It is really refreshing for a searcher in these days to read a book like this one in which an author looks upon God and religion as permanent and proper factors in the world of man's most real experience.

Every religious leader should read this book.

—R. A. B.

The Holy Spirit. By Raymond Calkins. New York, The Abingdon Press, 1930. 228 p. Price $1.50.

This book is the result of the author's effort to provide a fresh discovery and interpretation of the truth of the Holy Spirit alike in its theological implications, in the corporate life of the church, and in personal Christian experience.

The U. S. Looks at its Churches. By C. Luther Fry. New York, Institute of Social and Religious Research, 1930. 183 p. Price $2.50.

This book is based on the 1926 Federal Census of religious bodies. It presents certain conclusions about American churches drawn from the significant data of this census. It deals with such questions as: the proportion of our population in church; relative sizes of the denominations; geographical distribution of the churches; growth of the church and Sunday school; the training of ministers; church expenditures. It will be found to be a convenient aid in getting the most out of the government statistics.

Safety Education in the Church School. One Park Avenue, New York, Education Division, National Safety Council, 1930. Price ten cents.

This is a twelve-page bulletin, giving articles and source materials on safety as a topic in religious education. It contains four lesson plans each for primary and junior classes, a safety test, a story of forest-fire prevention, a safety play, and brief articles by Herbert J. Stack of Columbia University and Benjamin S. Winchester of the Federal Council of Churches in America. Additional source materials, such as safety pictures for coloring, safety posters, and safety plays may be secured from the National Safety Council.

Geister Games. By Edna Geister. New York, Richard R. Smith, Inc., 1930. 176 p. Price $1.50.

Here is another real contribution from the experienced pen of Miss Edna Geister. In summer camps, in conferences, and in conventions, in small and large groups, she has carried on her ministry of play. In this book there is a complete and versatile set of party plans and programs for every possible occasion and need. In her experience, Miss Geister has been able to arrange each game so that it is capable of numerous variations.

In a word, this book is a compilation of those games which the author has found to be of most fun in her twelve years of experience as a recreational leader.

—R. A. B.

Principles of Teaching and Learning in the Elementary School. By Lois Coffey Mossman. Boston, Houghton Mifflin Company, 1929. 292 p.

This book presents a practical application of modern educational theory to procedure in the elementary school. It is written in language which even a novice can understand. It will be found very helpful by those who are organizing the work of religious education in the church school. The early chapters of the book deal with such general matters as organizing for group work, the nature of learning and of the recitation, subject-matter, etc., and the later chapters deal with the organization and development of the various school subjects.

—P. H. V.

We Worship. By Ruth Irwin Rex. New York, The Century Company, 1930. 335 p. Price $2.00.

This book opens with a brief discussion of why and how we worship. Following this, actual programs of worship are given for specific Sundays of each month. These are not lists of suggestions. The full details of each program, including the talk, or presentation of the theme, are given.

Business and Ideals. A Syllabus of Discussion Outlines for Groups of Business Employees. 129 East 52nd Street, New York, The Inquiry, 1929. 91 p.

A series of eleven discussions "representing the tryouts of many local discussions, is here winnowed and edited for the encouragement of new groups," each classified under (A) Looking at the Situation, (B) Finding the Solution, and (C) Steps to Action. "It gathers up the challenges that young people are putting to their experience as business beginners and helps them organize a joint search for more satisfying harmonies between their business and their ideals." The following are among the chapter titles:

"Is It Possible to Tell the Truth and Make Good on a Job?"

"What Effect Do Women in Business Have on a Job?"

"What Work Is Worth While?"

"What Can We Do About Business Standards?"

Religious Education in Africa. By J. W. C. Dougall. London, International Missionary Council. 84 p. Price 40 cents.

In line with the emphasis which the Jerusalem Conference laid on the educational approach in Christian missions, Mr. Dougall has prepared this little book to follow out the implication of this message for the work of Christian missions in Africa. He begins with the assumption that "the special task of the Christian missionary is therefore religious education." He emphasizes the importance of the relationship between religious education and the government day school. He insists that the aims of all education are one, and that the chief difficulty facing the missionary is the fact that in many parts of Africa there is a feeling that the aims of the Christian missionary and the aims of the government school are two different things which are in conflict with each other. The book is developed from the standpoint of modern religious education and may be read with great benefit by anyone interested in Christian education in any land.

The reader will note with interest that the author gives primary place in religious education to worship. Following the discussion on worship he takes up the matter of Christian instruction, and then closes with chapters on the religious interpretation of secular subjects and religious teaching through participation in Christian living.

—P. H. V.

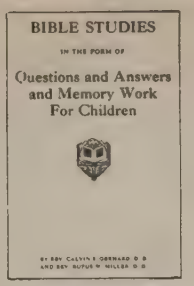
Outfitting the Teacher of Religion. By James H. Snowden. New York, The Macmillan Company, 1929. 274 p. Price $2.00.

This book, as the subtitle indicates, is a "textbook on the principles and practice of religious education." It includes a consideration of psychology and principles of teaching.

Although there is some good material in the book, it lacks to a very large extent any recognition of the developments in psychology and religious education which have taken place in the past fifteen years. There are other books on the same subject which are much more adequate for teachers of the present day.

The Gold Under the Grass. By Basil W. Miller. Nashville, Tenn., Cokesbury Press, 1930. 230 p. Price $1.00.

An inspirational volume, beautifully written, which will do much to help youth make an idealistic interpretation of life.



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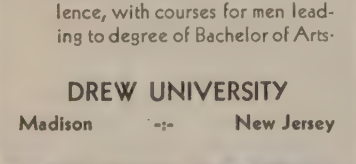

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Educating for Peace. By Elizabeth Miller Lobingier and John Leslie Lobingier. Boston. The Pilgrim Press, 1930. 216 p. Price $2.00.

War is not inevitable or normal. It is abnormal. We have attacked the problem of peace in many ways—there remains the most effective way of all to be tried, that of education. The book takes up the home, school, and church as agencies for education for peace. Chapters are also devoted to the dramatic method in peace education, and to sources of materials. The treatment throughout is vigorous and attractive, and the authors give evidence of their wide experience in this field.

—P. H. V.

The Background of the Bible. By Henry Kendall Booth. New York, Charles Scribner's Sons, 1929. 281 p. Price $2.00.

As the title suggests, this is not so much a study of the several books of the Bible, as it is a survey of the thought and life, the manners and customs of the age in which these books were written. To this are added helpful chapters on the Bible and the middle ages, the reformation and the Bible, and the "Romance of Our English Bible." Thus it seeks to present in non-technical language the results of research in biblical geography, history, and literature, and a new and deeper appreciation of the Bible. The appendix lists in connection with each chapter a series of problem questions, discussion topics, and a bibliography. These will prove helpful where the book is used for class study.

Fighters for Freedom. By Austen Kennedy de Blois. Philadelphia, The Judson Press, 1929. 437p. Price $1.50.

The chapter titles of this book are as follows:

I. Arnold of Brescia (Herald of the Dawn)
II. Peter Waldo (Apostle of Simplicity)
III. Balthasar Hübmaier (Iconoclast)
IV. Menno Simons (Conservator)
V. John Smyth (Puritan)
VI. John Bunyan (Dreamer)
VII. Roger Williams (Freeman)
VIII. John Clarke (Statesman)
IX. Obadiah Holmes (Confessor)
X. John Howard (Philanthropist)
XI. Andrew Fuller (Strenuous Theologian)
XII. William Carey (Founder of Modern Missions)
XIII. Adoniram Judson (Spiritual Adventurer)
XIV. Luther Rice (Enthusiast)
XV. John Mason Peck (Pioneer)
XVI. William Knibb (Emancipator)
XVII. Francis Wayland (Educator)

Youth and Life. By Daniel A. Poling. New York, Lincoln MacVeagh, The Dial Press, 1929. 310 p. Price $2.00.

This is a collection of radio sermons given by Dr. Poling in the Youth Radio Conference Sunday afternoons. They are popular in their language and appeal and make interesting reading for young people and their leaders.

Under Head-Hunters' Eyes. By Alva C. Bowers. Philadelphia, The Judson Press, 1929. 248 p. Price $2.00.

Another contribution to sources of missionary materials, in the form of a story based on the author's personal experiences in India.

Blue Glamor. By Webb Waldron. New York, The John Day Company, 1929. 285 p. Price $4.00.

The story of the travels and adventures of two Americans as they visited the ports and people of the Mediterranean.

Books Received

The Apostles' Creed. By Harold Paul Sloan. New York, The Methodist Book Concern, 1930. 245 p. Price $1.50.

The Meaning of Mysticism. By Woodbridge Riley. New York, Richard R. Smith, Inc., 1930. 102 p. Price $1.25.

The Vestryman. A Handbook for Church Officers. By Calvin P. Swank. Philadelphia, The United Lutheran Publication House, 1930. 140 p. Price $.75.

The Church in Politics. By Stanley High. New York, Harper & Brothers, 1930. 176 p. Price $2.00.

Tents of the Mighty. By Donald Richberg. Chicago, Willett, Clark & Colby, 1930. 267 p. Price $2.50.

The Study Bible. Major Prophets. By The Bishop of Durham, H. Wheeler Robinson, and W. F. Lofthouse. New York, Richard R. Smith, Inc., 1930. 143 p. Price $1.25.

The Study Bible. Minor Prophets. By The Bishop of Plymouth and G. H. Box. New York, Richard R. Smith, Inc., 1930. 143 p. Price $1.25.

The Supreme Book of Mankind. By James G. K. McClure. New York, Charles Scribner's Sons, 1930. 227 p. Price $1.75.

The Chorus of Life. By Murdoch MacKinnon. Nashville, Tennessee, Cokesbury Press, 1930. 267 p.

The Pew Preaches. Edited by William L. Stidger. Nashville, Cokesbury Press, 1930. 261 p. Price $2.50.

His Glorious Body. By Robert Norwood. New York, Charles Scribner's Sons, 1930. 229 p. Price $2.00.

The Commonwealth: Its Foundations and Pillars. By Charles Henry Brent. New York, D. Appleton & Company, 1930. 178 p. Price $2.00.

The Spirit of God and the Faith of Today. By Richard Roberts. Chicago, Willett, Clark & Colby, 1930. 185 p. Price $2.00.

Humane Religion. By Frank Kingdon. New York, The Abingdon Press, 1930. 351 p. Price $2.50.

Creative Preaching. Edited by G. Bromley Oxnam. New York, The Abingdon Press, 1930. 347 p. Price $2.50.

The Sermon on the Mount. By Clovis G. Chappell. Nashville, The Cokesbury Press, 1930. 227 p. Price $1.75.

S. Parkes Cadman. By Fred Hamlin. New York, Harper & Brothers, 1930. 148 p. Price $1.50.

Educating for Two Worlds. By Frank H. Winter. Printed for the Author by The Regal Press of Oak Park, Illinois, 1929. 212 p. Price $3.00.

History of the Hebrews. By Frank Knight Sanders. New York, Charles Scribner's Sons, 1928. 395 p. Price $1.75.

Anthems Old and New. Edited by Ian Alexander. New York, The Century Co., 1929. 144 p. Price $2.50.

A Great Evangelism. By Samuel G. Neil. Philadelphia, The Judson Press, 1929. 252 p. Price $1.50.

The Bridge Between the Testaments. By Henry Kendall Booth. New York, Charles Scribner's Sons, 1929. 210 p. Price $2.00.

Jesus and Our Pressing Problems. By Rollin H. Walker. New York, The Abingdon Press, 1929. 208 p. Price $1.50.

The Theology of Crisis. By H. Emil Brunner. New York, Charles Scribner's Sons, 1929. 118 p. Price $1.75.

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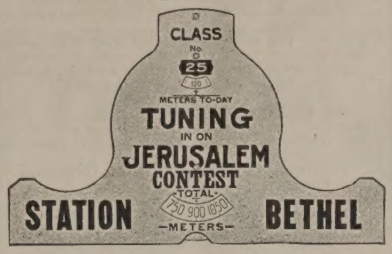

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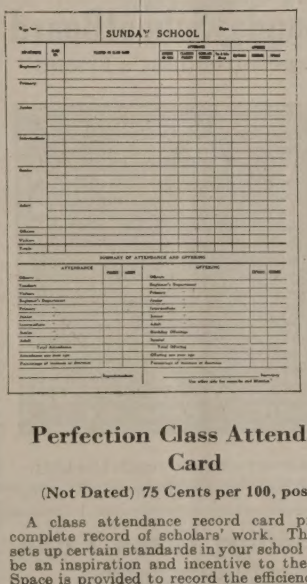

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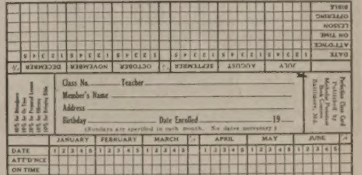

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November Suggestions for the School with Combined Departments

(*Continued from page 37*)

"Thanksgiving Day"

We give thee thanks, O Lord!
Not for the armed legions, marching in their might,
Not for the glory of the well-earned fight
Where brave men slay their brothers also brave;
But for the millions of thy sons who work—
And do thy task with joy,—and never shirk,
And deem the idle man a burdened slave:
For these, O Lord, our thanks!

We give thee thanks, O Lord!
Not for the turrets of our men-of-war—
The monstrous guns, and deadly steel they pour
To crush our foes and make them bow the knee:
But for the homely sailors of thy deep,
The tireless fisher-folk who banish sleep
And lure a living from the miser sea:
For these, O Lord, our thanks!

We give thee thanks, O Lord!
Not for the mighty men who pile up gold,
Not for the phantom millions, bought and sold,
And all the arrogance of pomp and greed;
But for the pioneers who plow the field,
Make deserts blossom, and the mountains yield
Its hidden treasures for man's daily need:
For these, O Lord, our thanks!

We give thee thanks, O Lord!
Not for the palaces that wealth has grown,
Where ease is worshipped—duty dimly known,
And pleasure leads her dance the flowery way;
But for the quiet homes where love is queen
And life is more than baubles, touched and seen,
And old folks bless us, and dear children play:
For these, O Lord, our thanks!

—ROBERT BRIDGES

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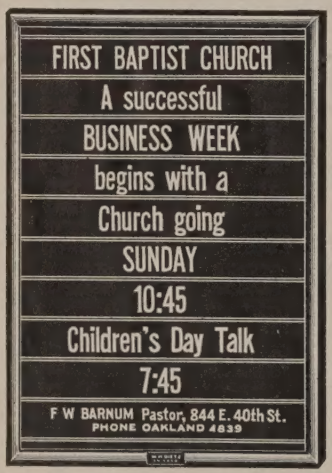

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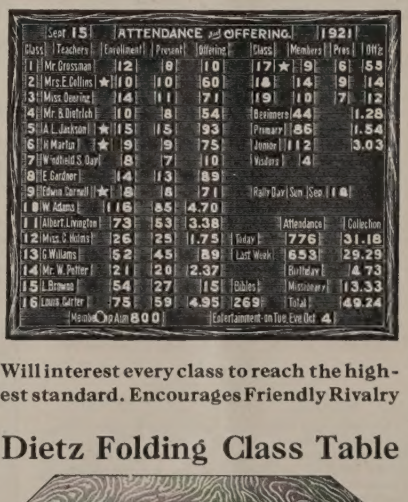
Sept 15 ATTENDANCE and OFFERING 1921
Class | Teachers | Enrollment | Present | Offering | Class | Members | Pres. | Off.
1 | Mr. Grossman | 12 | 8 | 10 | 17 ★ | 9 | 6 | 55
2 | Mrs. E. Collins ★ | 10 | 10 | 60 | 18 | 14 | 9 | 14
3 | Miss. Doering | 14 | 11 | 71 | 19 | 10 | 7 | 12
4 | Mr. B. Diefrich | 10 | 8 | 54 | Beginners | 44 | | 1.28
5 | A. L. Jackson ★ | 15 | 15 | 93 | Primary | 86 | | 1.54
6 | H. Martin ★ | 9 | 9 | 75 | Junior | 12 | | 3.03
7 | Windfield S. Darl | 8 | 7 | 10 | Visitors | 4 | |
8 | E. Gardner | 14 | 13 | 89 | | | |
9 | Edwin Carnell ★ | 8 | 8 | 71 | Rally Day | Sun. | Sep. | 16
10 | W. Adams | 16 | 85 | 4.70 | | | |
11 | Albert Livington | 73 | 53 | 3.38 | | Attendance | | Collection
12 | Miss. C. Hains | 26 | 25 | 1.75 | Today | 776 | | 31.18
13 | G. Wilams | 52 | 45 | 89 | Last Week | 653 | | 29.29
14 | Mr. W. Potter | 21 | 20 | 2.37 | | Birthday | | 4 73
15 | L. Brown | 54 | 27 | 15 | Bibles | Missionary | | 13.33
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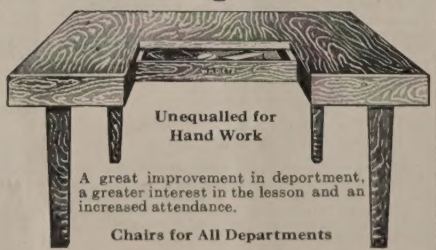

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The Hidden Quest

(*Continued from page 28*)

learn of God, there meets each Lord's day a little group of youth in training for leadership. In this book are many secrets of the art. It is for thee also, if thou wilt! (*Exit*)

SPIRIT OF DENOMINATIONAL CAMPS (*white, trimmed in blue*): I am the Spirit of the Denominational Summer Camp Conferences. Each summer, many thousand youth like unto thee, come to the camps of their own Christian faith, to learn the ways of leadership. Dreamer of the Leader's Day, come thou with us and we will do thee good! (*Exit*)

SPIRIT OF STATE TRAINING CAMPS (*white, trimmed in orange*): I am the Spirit of the State Training Camps. By lake or river or pine-clad forest, where hills slope toward the setting sun, where stately trees throw lingering shadows on the grass, where nightly burns the council fire like unto this burning bush, there come the youth of one great commonwealth to learn the secrets of the leader's trail. Beside the council fire, chiefs are born. . . . Wilt thou not also be a chief? (*Exit*)

SPIRIT OF GENEVA (*white, trimmed in green, and wearing a Geneva armband*): I am the Spirit of Geneva. By the waters of America's Galilee, in the forests of Wisconsin, by the solemn trees of the Indian Hills, under the shadows of the White Mountains do I live—to call each summer the questing youth of the land unto me for training in the ways of Christian leadership. (*Exit*)

SPIRIT OF LEADERSHIP: Hast thou seen enough, Oh Youth? And hast thou heard the call?

YOUTH (*in wonder and awe*): Yea, I have seen—I have heard. . . .

SPIRIT OF LEADERSHIP: Then what answer shall I take back to Him who sent me hither?

YOUTH (*rising*): I have seen, Oh Spirit, the way to make my dream come true. To Him who sent thee, take this word of Youth—I WILL BE A LEADER!

(SPIRIT OF LEADERSHIP *hovers in background while* YOUTH *advances to the front of stage. As he advances the stage lights grow dimmer and the second bush begins to glow.* YOUTH *raises his arms in prayer —the prayer of the quest.*)

Take us on the Quest of Beauty
Poet seer of Galilee
Making all our dreams creative,
Through our fellowship with Thee.

Take us on the Quest of Knowledge
Clearest Thinker man has known
Make our minds sincere and patient
Satisfied by Truth alone.

Take us on the Quest of Service,
Kingly Servant of man's needs;
Let us work with thee for others
Anywhere thy purpose leads.

All along our quest's far pathway,
Christ, our Leader and our Guide,
Make us conscious of thy presence
Walking always by our side.

ELEANOR B. STOCK.
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(*If desired a violin may accompany the prayer very softly. At the close of the prayer while the curtain falls slowly, a hidden quartet sings an appropriate prayer response.*)

CURTAIN

November Suggestions for Leaders of Youth

(*Continued from page 36*)

24 and 25 of *Between War and Peace,* by Florence B. Boeckel. The two chapters are entitled "What War Is" and "What War Costs.")

LEADER: But knowledge is not enough. A greater price is yet to be paid.

Knowledge we ask not—knowledge thou hast lent;
But, Lord, the will—there lies our bitter need;
Give us to build above the deep intent
The deed, the deed.

—JOHN DRINKWATER

To actually meet the demands of these days in the cause of peace will try our souls. Shall we dare disregard all consequences to ourselves and really share in a full crusade for peace?

SCRIPTURE READINGS: Matthew 26:47-52 and Matthew 16:24-26

(Two poems that suggest the challenge involved are: "I Have a Rendezvous With Life," by Countee Cullen, and "In Such An Age," by Angela Morgan. Both poems may be found in *Quotable Poems,* Clark and Gillespie.)

An ever increasing number of young people are subscribing to the following pledge: "War is a crime against humanity. I therefore am determined not to support any kind of war, international or civil, and to strive for the removal of all the causes of war." (Pledge of the War Resisters' League.)

To keep such a pledge will require real courage. But whether we make such a pledge or not only a spirit of high daring and unflinching loyalty to our deepest convictions will help forward the cause of Peace in these days at hand. Dare we pay the price of Peace?

PRAYER:

We pray thee this day for courage to face unpopularity for the sake of truth:
For courage to declare boldly our convictions, though they make us despised:
For courage to break with evil custom and evil opinion,
Even though for so doing we are shunned and outcast.
Give us strong hearts that will not fear what any man may do unto us,
Confident in the power of truth—
Truth unsupported by numbers or resources—
To 'stablish itself supreme by its own inherent force,
Sovereign over all benighted and reactionary opposition.
Give us the courage of soul which can scorn the possession of a good name amongst men,
Content to be alone with thee in the right,
Victorious over weak and craven sensitiveness to popular opinion. Amen.

—From *A Book of Prayers,* by J. S. Hoyland.

HYMN: "O Jesus I have Promised"

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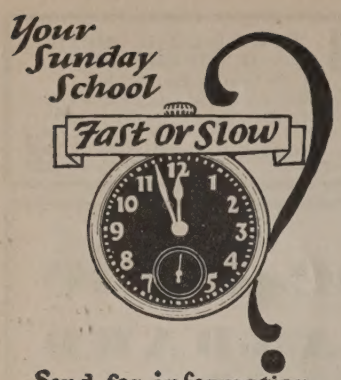

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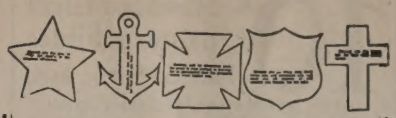

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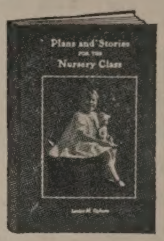

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Whither Bound, Christian Education?

(*Continued from page 10*)

helping people to learn its essential content and form. Programs may be studied as devices for facilitating this evangelistic contagion. The springs of indigenous buoyancy and power, of the victory that overcomes the world, are found in *this kind* of knowledge of God, *this kind* of faith realization. Why may not religious education develop in this direction?

The burning questions now facing Christian, religious education may be stated thus: First, can the constituent elements of such religion as this, considered as actual psychological events, be made the object of research and experimentation and, when found or demonstrated, used to standardize curriculum, method, supervision, teacher training, and program? Can the further development of this movement take the direction of Christianity in its primitive purity? Can Christian education conserve the Christian religion, even in an age of science?

Involved in this question is still another: How can development, in the immediate future, be controlled so as to prevent this religion of Jesus Christ from perishing in the process of religious education? Is there not some way of interesting teachers in the local church schools and professors in our colleges more vitally in those matters that gave Jesus Christ, and the prophetic souls that most nearly resemble him, greatest concern? Cannot Christian educators ask themselves, over and over again: What "contour of reference" did Jesus have in mind when he addressed the Father, God, in prayer? What "goals of superiority" did he cherish for his own personality? Under what social conditions did he feel that he should use such adaptive techniques as dominance, inducement, compliance, submissions? Just what part of the ancient covenant with God did he try to transmit?

In other words, do not the spiritual elements of living Christianity point out the direction for the development of Christian education in the immediate future?

New Trails for the American Indian

(*Continued from page 23*)

standards of health, thrift, industry, morality, tug at them to venture forth to the unknown. They long to become independent, reliable, useful citizens of their own country.

Indian boys and girls today are flocking in great numbers into the towns and cities. A few have received training in vocations but many are unskilled. At best the background and experience of these young people do not produce as skilled and trained workers as are found among their white brothers. If they find work at all it is generally with salary so low as scarcely to sustain life. They can live only in the most squalid parts of the city, huddled together with many others. There is no opportunity for healthy recreation and separated from families and friends they have no social ties to hold them steady. Many of them are members of churches but an innate reticence keeps them from introducing themselves to white churches. Being naturally religious this lack of church life and contact brings about an undermining of character with all its resultant unsocial behavior.

The help given these Indian students in finding the abundant life can hardly be effective after school unless they continue to receive aid and encouragement. If the American Indians are to succeed in their struggle to become industrious, healthy, happy Christian members of the communities to which they are going they will need the sympathetic understanding and friendship of all fellow travellers along the Jesus Road of life.

Weekday Church School Standard

The Educational Commission, in February, 1930, released for experimental use the *Proposed Standard for the Weekday Church School*. This is now available in pamphlet form, together with a *Scoring Manual*.

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